

APRIL-MAY 1937

TWO SHILLINGS

MODERN MYSTIC



Portland Rose Lodge, AMOHC
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Portland 15, Oregon

In this issue :

Lord Alfred Douglas
Eleanor C. Merry
Dr. W. J. Stein
Cyril Scott
Raymund Andrea
Robt. H. Sherard
Wm. Gerhardi
W. J. Turner
Shaw Desmond
Alan W. Watts
R. E. Dean
W. J. Tucker
René Lagier
and others

AND
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The Modern Mystic

VOL. 1. No. 4.

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Our Point of View

IL DUCE has never been friendly disposed toward fraternal organisations. To the Rosicrucian Order belongs the distinction of being the first metaphysical or mystical or even philosophical body to be invited, in the persons of its Imperator and chief officers, to an audience in Rome. Dr. H. Spencer Lewis, Imperator of the Order, was closely questioned by Signor Mussolini as to the work and scope of the A.M.O.R.C., and praised it highly. After the interview the Dictator had himself photographed with Dr. Lewis. Writer, artist, scholar, scientist, Dr. Lewis, in common with most other advanced Mystics, has one of those rare intelligences which ranges over all human activity. He is a Legate of FUDOSI; honorary member of various arcane and philosophical brotherhoods; Vice-President of the Bacon Society in England; Cross of Honour and Knight of the Order of the Flag, U.S.A.; Cross of Honour of the Sovereign Military Order of the Temple of France, Belgium and Switzerland; Chevalier of the Corda Fratres of Italy; Generalissimo for North and South America of the Militia Crucifera Evangelica; Chancellor of the Rose-Croix University of the U.S.A.; Doctor

of Sciences of the Rose-Croix University of Belgium; Sovereign Grand Master of the Martinist Order of North America, etc. At the conclusion of Dr. Stein's series of articles on the life and work of Dr. Rudolf Steiner we hope to publish a similar series devoted to Dr. Lewis.

* * * * *

September 16th, 1936, was a date of great interest to students of the great Pyramid. Not only the sect known as the British Israelites, but thousands of others, influenced doubtless by articles in magazines and in the daily Press, entertained some idea of the importance of it. It should be remembered that previous prophecies based upon pyramidal calculations, such as the beginning and end of the great war, had been deduced with complete accuracy. Needless to say, the popular misinterpretations of the calculations were of a doleful and pessimistic nature, and, also naturally, nothing happened to disturb the peaceful earth or her noisy offspring. Yet, September 16th was an important day. Mr. Ralph M. Lewis, Supreme Grand Secretary of A.M.O.R.C. (with two other officers of the Rosicrucian Order),

was in the King's Chamber, in the centre of the Pyramid, participating in a mystical ceremony while many thousands of people were anticipating the most untoward happenings. There is no reason to doubt that September 16th saw the beginning of a cycle in which many of the occult and mystical teachings will find a more ready recognition, not only by the intelligent lay population, but by the more obstinate of empirical scientists.

* * * * *

We have pleasure in announcing a new series of articles, the first of which will appear in our next issue. The author is Dr. E. Kolisko, and the subject, medicine. Again we shall try to show the complete practicability of occult science—but in this case the word "science" must retain its usual objective meaning. Dr. Kolisko's first article, "Must Man Remain Unknown?" is, as the title suggests, a reply to Dr. Alexis Carell's book, *Man the Unknown*, which last year caused a mild sensation in medical circles and came near to being a best seller. In accordance with our promise we shall also in our next issue publish an article on gardening, based upon the methods advocated by Dr. Steiner and explained in the book, *Moon and Plant Growth*.

* * * * *

The June issue will also contain the first of a new series of articles by Mrs. E. Kolisko. The series will deal with various branches of science in which the author has been engaged. Mrs. Kolisko's work has attracted considerable attention in all parts of the world.

* * * * *

For the benefit of new readers, and for others who read the articles in our last issue by Shaw Desmond and Dr. Nandor Fodor, it would perhaps be as well if we restate the attitude of THE MODERN MYSTIC towards organised Spiritualism. We do not deny the phenomena. Indeed, whereas the average adherent of Spiritualism believes that its origin dates no farther back than the middle of the last century, we *know* that phenomena has been observed since time immemorial—but with the difference that in earlier times it was much better understood than it is to-day. We take the view that pure spiritualistic phenomena will not yield up itself without great moral efforts on the part of the seeker. It is not enough to attend a séance and simply expect cosmic truth to issue from the mouths of mediums. Truth is not obtained in that way. An excellent book which may be taken to represent the Occultists' understanding of spiritualistic phenomena, which we venture to think amounts to certain knowledge, and which we heartily recommend to readers, is *Spiritual Knowledge*, by Eleanor C. Merry, our esteemed contributor. Readers of THE MODERN MYSTIC will be interested and intrigued by Mrs. Merry's reference in the book to the experiences of Mr. Gerhardt recorded by him in our pages. In the foreword to her book, Mrs. Merry writes: "This sketch is based upon the fundamental truths of genuine occultism, *without which no mediumistic methods, no natural clairvoyance, can ever disclose the real mysteries of life and death and the hereafter, or the mysteries of birth and sleep.*" The italics are ours and represent the viewpoint of THE MODERN MYSTIC. The book is published by the Anthroposophical Publishing Co. at 3s. 6d., or it can be obtained from this office for 3s. 8d., post free.

In this issue is an article by Robert Harborough Sherard in which he criticises some of the evidence for survival offered by Dr. Nandor Fodor in our March issue. It will be remembered that the eminent "researcher" recounted some séance experiences in the course of which the "spirit" of Oscar Wilde was alleged to communicate. As a personal friend of Wilde, Mr. Sherard's opinions on the communications, together with his knowledge of Wilde's writings and turn of mind, are especially valuable. So much for the purely "lay" aspect. Mr. Sherard is of course quite wrong in dismissing the human "aura," for not only is the aura a fact in mystical experience—it happens also to be a fact in scientific experience. Not only human beings, but so-called inanimate objects have auras, for the reason stressed by René Pontoise in his recent articles in THE MODERN MYSTIC—that everything lives; *there is no dead matter*.

* * * * *

If it is asked why we continue to present the Spiritualistic scheme of things we answer that we have no right to exclude it. It is a facet of the many-sided knowledge of the mystic. That untrained investigation can be, and often is, dangerous, we know well enough. We shall from time to time, as in this issue, very gently present the obverse of the Spiritualistic medal principally to impress upon those who may be too greatly attracted to phenomena that mystical experience and occult knowledge are not to be had for a contribution to a silver collection; the price is extracted from the seeker's skin.

* * * * *

It will be noticed that this issue of THE MODERN MYSTIC is dated APRIL–MAY. Some confusion has arisen because of the fact that owing to our publication day being the 15th of the month, each number of the journal is current during the first two weeks of the month following publication date. The next issue of THE MODERN MYSTIC will appear on MAY 15th, but it will be dated JUNE.

* * * * *

A letter from a reader suggests that we devote some space to the Christian Mystics, and seems to question the attitude of THE MODERN MYSTIC to the Christian religion and to the personality of its great Founder. The phrase "Christian Mystic" is somewhat of a misnomer; all true mystics are Christian. THE MODERN MYSTIC recognises the essential unity of all religions, and it would be quite wrong to attempt to "compare" the great Avatars. Each accomplished his own work. The preference we naturally feel for Jesus is based upon the belief that His teachings are such as to be more easily assimilated and practised by the Western mind, for we hold the opinion that He was an Aryan, and not a Jew. This view of Jesus will be discussed in the series we hope to devote to the eighteen years of which no mention is made in the Bible. Incidentally, Bible-lovers, mystics, occultists and historians alike will be interested in one of the additions to this month's bookshelf. Amongst the publications of the Rosicrucian Order is the "lost" book of JASHER. It is very beautifully produced. The book as translated and issued by Alcuin, Abbot of Canterbury (eighth century), has been photographed and is now reproduced by the rotogravure process. The work is amply



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supplied with notes, a biographical sketch of Alcuin, and a preliminary dissertation. Its rightful place in the Bible appears to be immediately preceding the book of Joshua.

* * * * *

In our next issue will appear an authoritative article by Henry Seymour, Hon. Secretary of the Bacon Society, on the association of Francis Bacon with the Rosicrucian Order. We hope also in the same issue to publish an article on the Comte de St. Germain.

* * * * *

Great hope is being expressed in America that the new 200-in. telescope now under construction in that country will solve the contracting or expanding universe problem. It will do nothing of the sort. Optimism is the chief essential for happiness, and it is doubtless optimism of this kind that keeps the scientists from despair. Or, perhaps they have short memories and have already forgotten the innumerable new gadgets and theories which during the centuries have been destined to shatter the most sanguine of scientific hopes. There are those who think that science empirical and science occult are fated soon to bridge the gulf that separates them and produce a brand-new set of truths which can be proven objectively and duly catalogued and filed. It is a vain hope. We think that objective science is both necessary and desirable, for without it, certain kinds of intellects would never appreciate lessons which could not otherwise be demonstrated. But we cannot agree that the facts discovered by science have any relation to the individual and to his real, inner life. As long as they remain so unrelated, the individual must find some other method of inquiry.

* * * * *

There is no reason to suppose that the universe is either contracting or expanding. It appears to us that the question would provide fewer problems could the scientists be persuaded in some measure to review their methods of determining stellar distances. Not that there is any difficulty in accepting their estimates on the score of their vastness, but merely because everywhere in Nature there is rigid economy—except in scientific calculations.

* * * * *

Gunnar Johnston, whose new book *Soria Moria Castle* is advertised in this issue, is the well-known author of works of occult significance. An unseen companion saves Donald Forbes, a young Scotsman, from certain death. The subsequent strange adventures in the world of reality and of dreams, provide the author with an excellent theme. We hope to review the book in our next issue.

* * * * *

On Sunday, March 21st, we were given an opportunity of seeing a performance at the Rudolf Steiner Hall which took the form of a demonstration in Eurhythmy. No student of the occult can be in any doubt of the great importance of rhythm. To a great extent, most of us confine our conceptions of rhythm to breathing; this demonstration showed us some of its manifold applications. The programme was divided into an "introduction" and two parts. Part one was devoted to four groups of exercises: rod exercises, exercises in concentration, tone eurhythmy and social exercises, the latter taking the form of an "energy and peace" dance. The second part of the programme reflected nothing but credit on all who took part in it. The programme gave no names, so will the young ladies who gave us rhythmical interpretations of Debussy's *Clair de Lune* and of Chopin's *E-flat*

IMPORTANT ANNOUNCEMENT

Considerable misunderstanding exists because of the fact that each issue of the *Modern Mystic* is current until the middle of the month following the month of issue. It will be noticed that the present number is dated APRIL-MAY. WILL READERS THEREFORE KINDLY NOTE THAT THE NEXT ISSUE OF THE

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Modern Mystic

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major Prelude please accept our congratulations? The excellent miming in Eugene Field's *Pittypat and Tippytoe* and in *The Monk and the Cat* would be very difficult to surpass. Most of the music played at this performance is available for chamber orchestra; there are surely some good amateur string players attached to the school who could be relied upon to give satisfactory readings? Readers living in London are advised to attend some of the school's demonstrations. Particulars may be had from the Rudolf Steiner Hall, 33 Park Road, London, N.W.1.

* * * * *

Israel Regardie, whose new book is announced (*The Golden Dawn*), is best known for his *The Tree of Life*, published in 1932. As a treatise on Magic it is more complete than anything published since the century began. At the same time, we think that its relation to true occultism is analogous to that occupied by advanced Western psychology to the sutras of Patanjali—an essential ingredient is missing. But as an exposition of magic, betraying vast and exhaustive research, and at the same time providing the reader with a comprehensive survey of magical practice, it is invaluable.

* * * * *

Readers who send us letters intended for publication should please try to observe a limit of 200 words. We repeat that *THE MODERN MYSTIC* as a journal owes allegiance to no sect; *it is absolutely independent*. Readers making inquiries about any recognised school of occultism, mysticism, or spiritual science are assured of unbiased help. For the same reason, we shall be glad to publish letters in criticism of views expressed by contributors when discussion of them would be helpful. Experiences such as those of Lady Helena Gleichen (p. 55) are interesting and particularly welcome. They could quite possibly be explained by J. W. Dunne's thesis expounded in his *Experiment With Time*.

* * * * *

The present issue is enlarged to 56 pages. Subsequent issues will contain the same number. These extra pages add enormously to our costs, so may we hope that readers who like the journal and believe in the need for it, will help us by placing a regular order with the newsagent, or by subscribing, and also by recommending the journal to their friends? We have tried to keep the promises made in our first two issues. Our contributors are not only authoritative but contrive to sustain a high literary quality in their work. We continue to refuse undesirable advertising, so will readers please help us also by mentioning *THE MODERN MYSTIC* when writing to those advertisers who support the journal?

* * * * *

Lord Alfred Douglas, who contributes an article to this issue, is perhaps the finest living poet in the sonnet form. Some of his work is being set to music by Havergal Brian, a composer whose real stature is by no means fully appraised. The work is being scored on Brian's usual massive lines; an orchestra of Berliozian proportions and full chorus. The same composer's *Gothic* symphony, the last movement of which is a magnificent setting of the *Te Deum*, has not yet been heard. The cost of the unusually large orchestra and chorus would be prohibitive, although many attempts by America's leading conductors to secure a performance of the work have been made.

The Editor

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A Daniel Come to Judgment

by Lord Alfred Douglas

I HAVE recently been engaged in a newspaper controversy with a certain dramatic critic who differed with me over the merits or demerits of a play. I admired the play and he did not admire it, and in fact scoffed at it, although it had stood the test of triumphant production and several revivals, and was written by a man whose name is celebrated all over the world as a dramatist and a poet, and who, if he were alive to-day (he has been dead for nearly forty years), would only have to write a new play to find a dozen London managers or producers anxious and eager to compete for the privilege of producing it and paying the highest price for that privilege.

The dramatic critic in question complained that the play (a comedy) which I admired was "melodramatic." Well, I have found in my own experience, and to my cost sometimes, that Life, of which a play is, or ought to be, the mirror, is melodramatic. The history of my own life is quite as fantastic and melodramatic as any novel by Balzac, and if it had been turned into a novel or a play it would no doubt have been condemned as wildly absurd and improbable by the type of critic who judges the worth of a work of art in literature (poem, play, or novel) by its relation to his own workaday experiences and limited imagination.

All this is just a prelude to what I am going to relate in what follows.

In the year 1914 I found myself in the position of being "out on bail" on a charge of criminal libel (this is already, surely, sufficiently melodramatic considering my position and antecedents) and in desperate need of finding evidence sufficiently overwhelming to justify my deliberately published libel before a jury at the Old Bailey.

I will not mention the name of the man whom I libelled (he has been dead for more than fifteen years) nor will I give any details as to the nature of the accusations I had made against him, in self-defence, and in the last desperate resort, to protect myself against a cruel enemy in a life-and-death struggle in which he was the aggressor and the chooser of the weapons employed. It will be sufficient to say that if I had not succeeded, as I

ultimately did against all reasonable probability, in finding this overwhelming evidence to prove the truth of my accusations, and to support my "plea of justification," I would undoubtedly have been convicted and sent to prison.

Here I was then with only a few days left to find the evidence which had so far eluded me in spite of all my efforts and those of the first-rate solicitor who was briefing counsel in my defence. For about five weeks I had been trying to get this evidence, and I had followed all sorts of clues only to be disappointed again and again, or to come up against a blank wall of refusal on the part of those who (naturally enough) did not choose to say what they knew, in a way which would entail their being forced to repeat it in the witness-box.

At that time I was a very devout Catholic, and one of the chief attractions of Catholicism to me had always been (as it is now) its intimate relation with the mystic and the supernatural. I did not become a Catholic till I was over forty and I had been one only about three years at the time to which I am now referring. I was, obviously, in a position of great peril, and one might have supposed that the worry and anxiety caused by the uncertainty of my fate and the extreme probability that I was due for a term of imprisonment would have deprived me of sleep at night as well as of peace of mind by day.

But the strange truth is that, being at that time so devout a Catholic (alas, I fear that though I remain a faithful Catholic I am not so devout now that I am in a position of ease and security as I was then) and going as I did to Mass and Holy Communion every day with unfailing regularity, I felt no fear at all. I was calm and cheerful by day and slept "like a top" at night. I was living with my late beloved mother at that time, and not only was I perfectly cheerful myself but I succeeded in inspiring her with my own calm confidence. I never doubted, up till the day on which the events I am now going to record occurred, that I would get the evidence and establish my plea of justification, although I was hard pressed for money and my opponent had unlimited means at his disposal.

At last I found myself with only about ten days left before



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major Prelude please accept our congratulations? The excellent miming in Eugene Field's *Pittypat and Tippytoe* and in *The Monk and the Cat* would be very difficult to surpass. Most of the music played at this performance is available for chamber orchestra; there are surely some good amateur string players attached to the school who could be relied upon to give satisfactory readings? Readers living in London are advised to attend some of the school's demonstrations. Particulars may be had from the Rudolf Steiner Hall, 33 Park Road, London, N.W.1.

* * * * *

Israel Regardie, whose new book is announced (*The Golden Dawn*), is best known for his *The Tree of Life*, published in 1932. As a treatise on Magic it is more complete than anything published since the century began. At the same time, we think that its relation to true occultism is analogous to that occupied by advanced Western psychology to the sutras of Patanjali—an essential ingredient is missing. But as an exposition of magic, betraying vast and exhaustive research, and at the same time providing the reader with a comprehensive survey of magical practice, it is invaluable.

* * * * *

Readers who send us letters intended for publication should please try to observe a limit of 200 words. We repeat that *THE MODERN MYSTIC* as a journal owes allegiance to no sect; *it is absolutely independent*. Readers making inquiries about any recognised school of occultism, mysticism, or spiritual science are assured of unbiased help. For the same reason, we shall be glad to publish letters in criticism of views expressed by contributors when discussion of them would be helpful. Experiences such as those of Lady Helena Gleichen (p. 55) are interesting and particularly welcome. They could quite possibly be explained by J. W. Dunne's thesis expounded in his *Experiment With Time*.

* * * * *

The present issue is enlarged to 56 pages. Subsequent issues will contain the same number. These extra pages add enormously to our costs, so may we hope that readers who like the journal and believe in the need for it, will help us by placing a regular order with the newsagent, or by subscribing, and also by recommending the journal to their friends? We have tried to keep the promises made in our first two issues. Our contributors are not only authoritative but contrive to sustain a high literary quality in their work. We continue to refuse undesirable advertising, so will readers please help us also by mentioning *THE MODERN MYSTIC* when writing to those advertisers who support the journal?

* * * * *

Lord Alfred Douglas, who contributes an article to this issue, is perhaps the finest living poet in the sonnet form. Some of his work is being set to music by Havergal Brian, a composer whose real stature is by no means fully appraised. The work is being scored on Brian's usual massive lines; an orchestra of Berliozian proportions and full chorus. The same composer's *Gothic* symphony, the last movement of which is a magnificent setting of the *Te Deum*, has not yet been heard. The cost of the unusually large orchestra and chorus would be prohibitive, although many attempts by America's leading conductors to secure a performance of the work have been made.

The Editor

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Some Reflections on the Facts and the Images of Mythology

PART I. ATLANTIS

by Eleanor C. Merry

I BELIEVE that if we are ever to solve the riddles not only of the history of the Earth but also of all ancient mythologies, we shall have to establish a much closer relationship between the physical and the spiritual history of mankind.

Man makes his pilgrimage through time, so far as his earthly sojourns are concerned, between these opposites, and their presence evokes that insatiable curiosity which is the mother of progress. "The soul comes forth through embowered gates, ever provoking questions," says Walt Whitman. The pillars of the gate draw his attention on the one hand towards the outer world, and the thirst for knowledge concerning it, and on the other hand towards the riddle of his own nature, his own inherent creative powers, his thoughts and passions and aspirations.

The problem of human life lies in reconciling the two. The struggle to do this creates history. The achievement of a full reconciliation has been a rare individual experience; we are a long way still from any such achievement in the creation of a civilisation. No history of the world can ever approach the truth until what men have thought and felt and done is fitted like the parts of a puzzle to what Nature has done in building, destroying, and repairing the house of humanity.

So in all research into the past some capacity at least for *imagining* the great changes going on in the depths of human souls as changes in types of consciousness, would have to find a point of union with what scientific research brings to light concerning geological history. Neither can be fully correct without the other. Myths, which are primitive forms of history as well as of religion, must be also connected with the changing conditions of the physical earth; their origin is almost certainly prehistoric. The establishment of an unbroken link between these two will perhaps form the method of research of the future. Then, as an Indian poet says, "the inner and the outer will become one sky."

Every "real" legend, every myth, is founded on the combined experience of something that happens in the external life of the people, and is simultaneously inwardly reflected in the soul, to be in its turn outwardly expressed in art and culture. In Græco-Roman times the experiencing of the inner world was just as important as the experiencing of the outer world. Much longer ago, the experiences of the human soul in face of the phenomena of the world of Nature were infinitely the more important of the two. But in our own time, interest in the outer world predominates by the very fact of the overwhelmingness of our civilisation; while the soul rebels in its solitariness and is sick with unanswered questions. Wearing by the present it looks into the past, and finds—Atlantis.

"Atlantis," says Alexander Bessmertny (*Das Atlantisrätsel*), "is a 'wish-picture' of mankind; it presents to mankind, as an awakened memory, the task of establishing this island of its desire as a proven fact lying at the commencement of history; and thus seeks to give man's faith in a better future a trustworthy basis for the expectation of a process of repetition . . . The

unreality of the search for Atlantis has nevertheless its very real prospects in relation to the reality of everyday possibilities. Man's flight to this 'wish-picture' makes the fugitive strong in his championship of the desired Atlantis; and hence the hysteria that so often rules in the discussion of it, and the vigorous rejection of any possible shattering of final belief in it."

Quite apart, however, from any general-human psychology that tends to lay hold of a golden past as suggesting the promise of a yet more blessed future, the existence and the subsequent loss of a vast continent is now no longer open to doubt, and must eventually provide an entirely new conception of human spiritual and cultural evolution. There is no nation or tribe in the world, probably, which has not its tradition of a terrific elemental catastrophe, which slowly and gradually separated a "virgin" world-age from an age that is consciously earthly. To awaken this world-memory fully—in both the physical and the spiritual direction—is perhaps not only a wish, but also a duty. Moreover, we find in some form in every ancient mystery cult, hints that the extension of human memory was considered a necessary step towards spiritual enlightenment.

Modern psychologists try to awaken their patients' memories back to the earliest possible moment of childhood, as they believe that healing can come from this. In ancient times, those who sought wisdom and healing were urged to seek out, in memory, the farthest *West*. Here was the land where Death could be recognised as the gateway to immortality and healing. Here was the "Mountain of the Sunset," the "Isles of the Blest," the "land of Tir-nan-og." The Welsh Triads speak of the awakening of the memory of *Annwn* as a necessary part of the training of a Bard. *Annwn* was their "underworld"; not a Hades, but a world of subliminal consciousness, attainable by the living, where every human being could remember how he was once wrapped in the totality of Nature, emerging through Nature's æons of time and her spiritual dreams of archetypal animal, plant, and mineral forms, to the portals of nativity. These were high adventures indeed, and worthy of any poet's muse! No doubt the sages knew that these "dreams" of Nature's weaving—the "seething of Ceridwen's cauldron"—are repeated in miniature in the development of the physical embryo within the womb. *Annwn* was the spiritual mystery of material creation. It was the mythical "West," where the sun sets, but never dies. And it points—as so many Welsh legends show—also to the *physical Atlantis*. No one could reach high honours of wisdom unless the memory of Nature's past was awakened in him.

In the *Barddas* there is recorded a conversation between Master and his pupil. The Master questions:

"Whence didst thou proceed? And what is thy beginning?" And the pupil answers: "I came from the Great World having my beginning in *Annwn*." . . . This answer is really a twofold one, even as the question is twofold. "Whence didst thou proceed?" "I came from the Great World." "What is thy beginning?" "My beginning was in *Annwn*."

Here I think is one of the innumerable keys scattered through the legends and traditions of the world by using which we may be able to come to an understanding, not only of the longing for Atlantis, but of all mythology, and all "real" fairy-tales. Because here we have the secret that the history of humanity must be sought along two parallel paths: the evolution of the Earth, and the evolution of Consciousness.

Physically, man has his "beginnings" and his physical evolution coinciding with that of the planetary system and the earth; spiritually, he comes "from the Great World," from the world of Spirit; but Annwn belongs to the "Great World" too; it is created by it. (The Chaldeans called the two realms *Tiamaat* and *Apsu*—the two parts of the great dragon of Creation which Marduk (Michael) had split in twain.)

Sometimes the sacred islands or lands of the West were spoken of as the "crystal," and this was, I believe, meant to express that with the awakening of this mystical memory—a kind of "clairvoyance"—the world of Nature was seen as transparent, revealing the super-sensible world behind it. Similarly many heroes were said to go on their adventures in a glass ship, or that they retired to a glass house, as Merlin was said to have done in Bardsey; but the glass rendered them *invisible*; which means surely that the adventures of the soul—when it is wrapped in the clear-seeing contemplation of a higher world—are concealed from the observations of one's fellow men.

But the "memory of Annwn" is after all—according to the question and answer of Master and pupil—only one side of the problem. It represents more the physical side—the vision of the past evolution of the earth. The memory of the "Great World" represents the other side.

So far as the former is concerned modern scientific research has long ago taken the place of the old teachings that were given to the aspirants for knowledge; and this research has to a great extent been supported by archaeological discoveries; so that we may say that the fact of the existence and the submergence of some kind of Atlantean continent is now to all intents and purposes proved. In this article I have no intention of dealing with the scientific side of the matter except to remark the following: That in all probability it will not be so very long before the evidence, coming from the *second line of research*—the evolution of consciousness—will show that we must re-calculate the length of the geological periods from another basis which will shorten some of them; namely from the astronomical basis of the so-called Platonic Years and their twelve sub-divisions into "days" of 2,160 ordinary years. Some writers put the date of Atlantis at 10000 B.C., but this denotes the date of its ending, and the commencement of the wanderings of the Atlanteans from West to East, and—also—to a farther West, America.

The pupil's answer "I came from the Great World" can be taken in the following sense: As in the earthly world, in Nature, super-sensible forces were revealed to the vision of the primitive man, so in the time-world

too—which showed itself to physical observation in the rhythms of the stars, sun and moon—heavenly divine forces and beings were looked up to as the great Regulators of these rhythms, in the sequences of birth and death and reincarnation. From this "Great World" came the soul with its indwelling spirit, the fount of *consciousness*. From *Annwn* came the body, prepared through the stream of the blood of the generations.

The old ancestor-worship was the veneration of the tribal or family soul and spirit working through that force which we call heredity; and at a time when the blood-stream of the generations was kept unmixed (as in every tribe) the hereditary force worked like a kind of "knowledge-capacity," giving rise to an unbroken line of memory, since the individual felt himself to be submerged in the memory of all his ancestors. The experiences of the ancestors lived on in the memory of the descendant; the Patriarchs "lived" for centuries.

Through this fact—if we understand it—we can find a kind of artificial *compression* of time running through all the primeval traditions which were born out of this type of consciousness.

The history of the continental formations of the world has been thoroughly examined by scientists and scholars in our time; and what they find in their researches and can set down and link together out of a heap of concrete facts, has behind it everywhere a fragmentary mystical tradition that, out of the memory of generations of men, *presses itself together*, and pervades all the massive scientific data like a dream. This compression of the history of mankind since the deluge into a kind of psyche, that leaves its traces in myth and legend and scripture and art, is always natural; for Time tends to lose its significance as such for the individual when he looks back; and the real ancestral memory ceases to be "spread out" so as to fit the changes and cataclysms of the world of space. But instead it lifts itself into what one might call the moral sphere; and hence in traditions we find a non-historical element, but a "spiritual aroma."

Gradually one begins to see that a new principle must underlie research into the past; a new coincidence must come about through the shortening of our estimate of geological evolution and the extension of our picture of the evolution of human consciousness into a spiritual one. The incarnation of the soul and spirit in their fullness within humanity is a slow process, and of this we have already some evidence. Man has had to wait for the perfecting of the human physical forms. The first signs of "civilisation" do not, I believe, mark a state when man was fully incarnated, but when he was more *gifted*. Such earliest incarnations must have been mere fleeting contacts with bodies that were still far more plastic than our own, with softer bones, adapted to the prevailing mobile plasticity of a still "moist" earth, while the consciousness was more receptive to inspiration.

I mention this only in passing, because so many legends suggest, in a more or less veiled way, such

(continued in page 34)



Eleanor C. Merry was born at Eton, Bucks. Her father was Herbert Kynaston, D.D., a brilliant classical scholar who was Headmaster of Cheltenham College and later became Canon of Durham. She met many

famous men during her youth, who doubtless contributed something to the spiritual questing which ended in the meeting in 1922 with Dr. Rudolf Steiner. Mrs. Merry's writings include "The Inner Lamp," "Spiritual Knowledge, Its Reality and its Shadow" and "The Flaming Door."

A Daniel Come to Judgment

by Lord Alfred Douglas

I HAVE recently been engaged in a newspaper controversy with a certain dramatic critic who differed with me over the merits or demerits of a play. I admired the play and he did not admire it, and in fact scoffed at it, although it had stood the test of triumphant production and several revivals, and was written by a man whose name is celebrated all over the world as a dramatist and a poet, and who, if he were alive to-day (he has been dead for nearly forty years), would only have to write a new play to find a dozen London managers or producers anxious and eager to compete for the privilege of producing it and paying the highest price for that privilege.

The dramatic critic in question complained that the play (a comedy) which I admired was "melodramatic." Well, I have found in my own experience, and to my cost sometimes, that Life, of which a play is, or ought to be, the mirror, is melodramatic. The history of my own life is quite as fantastic and melodramatic as any novel by Balzac, and if it had been turned into a novel or a play it would no doubt have been condemned as wildly absurd and improbable by the type of critic who judges the worth of a work of art in literature (poem, play, or novel) by its relation to his own workaday experiences and limited imagination.

All this is just a prelude to what I am going to relate in what follows.

In the year 1914 I found myself in the position of being "out on bail" on a charge of criminal libel (this is already, surely, sufficiently melodramatic considering my position and antecedents) and in desperate need of finding evidence sufficiently overwhelming to justify my deliberately published libel before a jury at the Old Bailey.

I will not mention the name of the man whom I libelled (he has been dead for more than fifteen years) nor will I give any details as to the nature of the accusations I had made against him, in self-defence, and in the last desperate resort, to protect myself against a cruel enemy in a life-and-death struggle in which he was the aggressor and the chooser of the weapons employed. It will be sufficient to say that if I had not succeeded, as I

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my trial and still without any evidence, beyond my own personal knowledge, which unsupported would have been useless. Then, one day, I got information sent to me in an anonymous letter that a man living at a certain number in a street near Campden Hill Road could supply me with vital evidence. I have no idea to this day who sent me the letter. I went to the address given and asked for Mr. X, the name which had been told me as that of the man who had the information I required. No such name was known there! My heart sank into my boots and for the first time since I had started on my five weeks' quest, I experienced the cold feeling of failure and fear. This was my last chance and it had failed. What was I to do? I looked down the street of at least a hundred and fifty houses, and then started to pray desperately (I mean mentally of course). I felt almost indignant that God and the saints and angels whom I had trusted had "let me down." Especially, and with agonised reproach, I invoked my favourite saint, St. Anthony of Padua. I walked slowly about fifty yards with my eyes on the ground. A voice said: "What is the matter? Can I help you?" I looked up and saw a beautiful little boy smiling at me. I said: "I was looking for someone at a number which was given to me in this street, and now I am told that there is no such name known there." "Tell me the name and the number," said the boy. I did so. "All right," said he, "I know where it is; the numbers in this street have been changed."

He took my hand and led me right down to the other end of the street, stopped in front of a door and said (I remember his exact words): "You'll get what you want here." I let go his hand, went up to the door, and rang the bell. I looked round, and the little boy was gone. I looked down the street both ways and saw no sign of him. The door opened and I said: "Does Mr. X live here?" "Yes, he does. Please come in," was the reply.

I will not relate here all that happened when I got inside and the struggle I had to get Mr. X to tell me what he knew in face of the hostility of his wife who, for family reasons, did not want him to tell me anything. Suffice it to say that in the end, after I had appealed passionately to him and told him, with all the eloquence I possessed, what my position was, and the fearful risk I ran, he gave me the information and a vital address. In the end the wife relented and wished me luck as I went.

As a result of this information, which I, of course, followed up at once, I got all the evidence I wanted. My trial came on at the Old Bailey, and I won the case, after a trial which lasted eight days. Not only did I secure my acquittal and the establishment of my plea of justification, but all the costs of the action and my "out of pocket expenses," which together amounted to about £600, were paid by my opponent, which, as I was desperately "hard up" at that time, was almost as important as my acquittal.

It did not strike me till weeks later that the whole episode was mysterious and wonderful. How should a little boy, ten years old, know about the change of numbers and where Mr. X lived? Why should a child of that age go up to a man whom he had never seen before and say, "What is the matter? Can I help you?" And why should he have used those strange and significant words, "You will get what you want here," when he had conducted me to the door? I firmly believe that the boy was an angel, or that at least he was supernaturally moved to help me. He was a most lovely little boy and he had an angelic face and smile. And how did he disappear out of that long empty street

SORIA MORIA CASTLE



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in the space of time, a few seconds, between when I let go his hand and when I looked round again?

I cannot but remember that in the story of Susanna and the Elders in the Bible (it is in the Catholic Bible in the Douai Version, and it is given as part of "The Apocrypha" in the Authorised Version) when the innocent and unjustly condemned Susanna called on God in her last desperate extremity before she was led forth to be stoned, "The Lord raised up the holy spirit of a young boy whose name was Daniel, and he cried out with a loud voice: 'I am clear from the blood of this woman,' and then: "'Return to judgment: for they have borne false witness against her.'" And how, when Susanna was saved by Daniel's intervention from her lying accusers, the people "blessed God who saveth them that trust in Him."

The Genius of Mozart

by W. J. Turner

IT is my belief that the essential nature of genius is always the same whatever its sphere of manifestation. Therefore we can truly speak of the nature of genius apart from whether in its objective materialisation it takes the form of music, poetry, mathematics, painting or any other non-realistic abstraction invented by the human mind. This "essence" of genius is vividly suggested in the well-known saying of Goethe's:

"That glorious hymn *Veni Creator Spiritus* is really an appeal to genius. That is why it speaks so powerfully to men of intellect and power."

But we must be careful to discriminate between the emotion—however deep—expressed in the prayer: *Veni Creator!* which voices the desire for the coming of the creative spirit and the actual non-emotional functioning of the creative spirit when it has indeed come and *is* actually present.

Within historical times, at all epochs when there has been a pure apprehension of things rather than a mere philistine interest in things, men and women naturally regarded all exceptional powers as divine and coming from a spiritual source. Mozart's highly gifted musical sister referring to her brother speaks of "the talent given to him by God." This may be accepted as voicing the instinctive popular recognition that genius is not only born, and not made by industry applied to a talent, but also rather possesses the person than is possessed by him. A man "possessed" necessarily acts otherwise than always sensibly and in his own interests; he can never achieve that purely reasonable goal of all self-education because he is controlled by rather than in control of a natural force. But this natural force which possesses him is not without its laws, it is not irresponsible; if it were, then genius would be the same thing as madness, to which it is admittedly akin. Is there a fundamental law of genius and if so what is it? Goethe has perhaps formulated it in his saying:

"The first and last thing required of genius is the love of truth."

This love of truth is quite a different thing from the love of truths and must be clearly distinguished from it. The love of truths is the necessary and useful passion of all unoriginating minds for rules, formulas, prescriptions and methods which are of proved utility, and can be passed on to others. The "truth" of "truths" is purely pragmatic, it is therefore limited to time, place and occasion, which it must fit, and it is this fittingness which constitutes its truth. What, then, is this other "truth" about which Pilate asked his famous question? Now I would answer very simply that it can be nothing else but the love of God.

A light on the meaning of this comes from what may be considered as a very odd quarter, Schopenhauer. Schopenhauer has said in *The World as Will and Idea* that the fundamental condition of genius is an abnormal predominance of sensibility over the will and reproductive power. I believe that here we have a clue to that opposition between self-assertion, the will of the individual ego—which is an uncreative thing reproducing only itself—and the selflessness of creative genius which is in

itself a pure love of God. In the case of Mozart—and it is useful to take a particular case of genius—his most striking characteristic is his abnormal or supernormal sensibility. Mozart as a boy burst into tears when he was over-praised. Can one imagine the type which Keats has so well distinguished from men of genius, but which I think he not too happily describes as "men of power"—can one think of such a one, an Edison ("Genius is 1 per cent. inspiration and 99 per cent. perspiration") or a Marconi bursting into tears at lavish praise?

The modesty of men of genius is not ignorance. This has been well noted by the observation of Miguel de Unamuno that there is "a certain characteristic common to all those whom we call geniuses. Each of them has a consciousness of being a man apart." The modest Mozart calmly informs his father in a letter from Vienna how the Archduke Maximilian had remarked that such a man as he (Mozart) does not come into the world more than once in a hundred years. I am convinced that this remark made about himself did not in the least surprise Mozart because he knew it already and here we have the key to what might seem—and actually did seem to Mozart's father, Leopold—as a baffling change in his nature.

"As a boy you were excessively modest and serious," complains Leopold in a letter to his son, "but now you turn everything to joking, your character seems to have entirely changed." Actually what had happened was that after puberty and his contact as an adult with the rest of the world and the practice of his art among other musicians Mozart had come to a fuller realisation of himself and his powers and now knew himself for what he was. Nothing could depress him, nothing seemed serious to him compared with this overwhelming secret of which he had become conscious that he was born to the happiness of praising God in music. A rose bush bursting into blossom does not need advice, and Mozart in whom this hidden joyous creativeness now was fully functioning could not take anything else seriously at all.

But, even so, this love of God is only the energy, the main-spring of genius. We have more to discover when we examine its functioning. It is here pertinent to recall what Samuel Johnson had to say of genius because of the Doctor's colossal common sense and uncommon penetration. Johnson said: "The true genius is a mind of large general powers, accidentally determined to some particular direction." This, as far as it goes, is certainly true. The word "genius" ought not to be applied to gifted men of a minor category in whom their particular talent seems to derive from an absence of other possibly inhibiting qualities, i.e. from a minus rather than a plus endowment as human beings. Indeed, this is the deciding factor between talent and genius. The true genius is always a great man in the fullest meaning of the word "great." He is a superior man, a man in every respect above the average, a man who includes, comprehends and surpasses the majority. And as he surpasses them in goodness he can surpass them in badness—"genius even," said Emerson, "as it is the greatest good is the greatest harm."

And why is the man of genius capable of the greatest evil as of the greatest good? Because of the predominance of his

sensibility: "A person of genius should marry a person of character," once wrote that curious American writer, Oliver Wendell Holmes, and this remark, though its biological inferences are possibly not sound, is useful as a perhaps unconscious testimony to the fundamental principle of genius—which Schopenhauer has enunciated and which Keats discovered for himself—that there is a certain antithesis or repulsion or incompatibility between genius and what we call "character," in that genius is of its very nature unstable and chameleon-like by virtue of its supersensitive universality. Here we may recall the unconscious testimony of Schachtner on Mozart: "I believe he might have become a profligate scoundrel—he was so ready to yield to every attraction that offered."

Actually the man of genius is kept from evil by force of that mysterious attraction which we may find symbolised in the myth of the good and the evil angels—on the one side Michael and his fellows who were faithful, and on the other Satan and his fellows who instead of loving God turned to hate him because they loved themselves more. It is significant that no poet has succeeded in portraying the antithesis of Satan as vividly as Milton has portrayed Satan; but to do so it would be necessary to indicate clearly that Michael (taking Michael as the antithesis) contained all the potentialities of Satan. In other words, if a poet is to create a convincing symbol of goodness he must succeed in making it include evil—comprehending, assimilating and consuming it.

The man of genius is a man of good and evil and that is the explanation why Mozart, who wrote *Die Zauberflöte*, the C minor Mass, the *Requiem*, the *Ave Verum* and numerous other pieces of the purest single-minded ecstasy, also wrote *Don Giovanni*, *Così fan Tutti*, *Figaro* and other, wholly instrumental, works in which the elements of darkness and light are both present.

But beyond all this the man of genius not only possesses a mind of larger general powers but has as its foundation a physical vitality much above the normal. We do not know exactly what is meant by "vitality" but we can feel it and we feel it in the works of all men of genius. This extra vitality, it may be, is connected with their double-intellect—which it seemed to Schopenhauer a chief characteristic. There is the normal consciousness functioning in life purposively for the usual practical ends of the individual in his environment and as a social animal and there is the extra-consciousness which is dominant and is always dealing with generalities and creating a synthesis which has no practical bearing whatever and is of no use to the genius as a man but rather a hindrance. And as a man of genius grows older he comes to realise that his genius is nothing but a hindrance and a handicap to his success as an individual man struggling for the usual aims of the individual—wealth and security in the society of his fellows, to say nothing of personal happiness and repose in human relationship.

There remains one other aspect to which I shall only make the briefest reference and it is that I believe that *intellectually* all men of genius are hermaphroditic. How this comes about and what the particular nature of this synthesis of masculine and feminine elements is, I do not wish to discuss at this moment; but I shall utter the warning that it has nothing whatever to do with homosexuality. Mozart (and as far as we know Shakespeare) was passionately fond of women and had not got either the physical or the psychological trait of either of the two main

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The Anatomy of Scepticism

by Cyril Scott

WHEN we like to call a man mad because we dislike his opinions we do so to fortify ourselves against the idea that he may be sane.

This method of self-fortification is much resorted to by the sceptic, and indicates that he is *au fond* less sceptical than he imagines. No one needs to fortify himself against a harmless opponent, for in that case no one is in the least afraid of being vanquished. Yet as soon as the sceptic is thus apprehensive, it simply means he is afraid of ceasing to be sceptical. In other words, he is afraid of Truth, because for reasons best known to himself the truth appears unpleasant.

But of course there are many types of sceptics ; there is the vehement, one might almost say, militant sceptic, the mild and indifferent sceptic, the facetious sceptic who merely uses scepticism as a peg on which to hang cheap witticisms, there is the insincere sceptic who must always argue for the mere sake of argument even though he may know he is talking nonsense, and there are probably others whom, however, we cannot call to mind at the moment. As these latter types are of little interest, they need not detain us in our dissecting work. It is the first-mentioned type with which we shall mostly be concerned.

But before we proceed I should remark in parenthesis that I have used the word anatomy in my title, as the word psychology has come to have a certain Freudian meaning which may give rise to misconceptions. Nevertheless if on occasions I must make use of the latter word, I do so in that broader sense it was originally employed.

We are apt to regard the sceptic and the believer as a pair of opposites, but a little reflection shows that they bear a marked similarity. The sceptic is credulous about one set of facts or theories, the believer is credulous about another, that is the only difference. Otherwise stated, the sceptic is credulous about the negative side of the matter, the believer about the positive. Very often indeed, paradoxical though it may sound, the sceptic is far more credulous than the very man whom he despises for his credulity. The atheist, for instance, sneers at all and sundry who believe that a Supreme Being created the Cosmos, yet he himself is so credulous as to believe that chance created the Cosmos. Voicing this attitude of mind Dr. A. S. Eve writes in his *Trend of Physics* : "Some may prefer to regard Nature as the inevitable outcome of chance happenings, to advocate the evolution of man from inert matter . . . to his present mental development. We are thus asked to accept the most stupendous chance and the highest improbability ; a greater miracle than any that has ever been conceived."

But the sceptic is not merely over-credulous regarding the Universe and the evolution of man, his astonishing credulity becomes evident in connection with many lines of investigation the most noteworthy being that of personal survival. Indeed in his attempts to negate this possibility he asks us to believe the most hair-raising unlikelihoods which make far greater demands on credulity in general than does the simple acceptance of the immortality of the soul. One and perhaps the most common and

trivial to all but the sceptic himself, and one for which I must almost apologise for citing at all, is the facile theory that all persons gifted with clairvoyant or mediumistic faculties are either self-deluded charlatans or out-and-out impostors. This ill-fitting reach-me-down argument is all the more ready to hand owing to the fact that one of the greatest occultists of comparatively modern times was pronounced, though inconclusively, "to be one of the most ingenious and interesting impostors in history." It does not occur to our friend the sceptic (or if it does he dismisses the fact) that a woman who merely wanted to impose on the public would hardly go to the prodigious labour of writing erudite volumes running into millions of words, and all this when a few conjuring tricks would have sufficed for her alleged fraudulent purposes. In fine, we are asked to believe not only that Madame Blavatsky was a fraud of the first magnitude, but that some thousands of clairvoyants of every type, good, bad and indifferent, *must* without exception likewise be frauds, or at best, suffering from the most fantastic hysterical delusions.

This facile argument of course, which can only be described as childish, would, as implied, be unworthy of mention here at all, did it not go to substantiate the fact that scepticism is merely credulity in another guise. The question, however, which further and chiefly concerns us is the underlying reason for such scepticism or credulity, whichever one prefers to call it.

And here the psycho-analyst comes to our assistance. He has shown that there is in certain people a "something" which urges them to believe merely what they *wish* to believe and conversely, to disbelieve what they wish to disbelieve. With the most vehement though oft-times illogical arguments they will seek to protect their cherished beliefs from the onslaughts of any opponent. They appear to labour under the false assumption that to lose a belief is in some mysterious way a tragedy as painful as that of losing their self-respect or some equally cherished attribute. And that the psycho-analyst's assertion is correct may especially be seen from the pseudo arguments the sceptic puts forward both as regards personal survival and the doctrine of reincarnation. How often does one not hear : "But I don't *wish* to go on living for ever, and certainly I don't wish to come back to this earth again." Precisely, but the obvious retort to that can only be : "It isn't what you wish, but what Experience has shown to be true." In other words, a personal wish is as untenable an argument as that of the child who wished that sweetmeats grew like daisies on an ill-kept lawn.

Now, in his wonted breezy style, Mr. Shaw Desmond* (not to mention other eminent writers) has shown that the various methods employed to prove after-death survival are every whit as scientific in essence as those employed by the material scientist of to-day. This being so, why is it that so much scepticism is still rife, and why are there still hordes of individuals who do not *wish* to accept survival as a proven fact ? The psycho-analyst may have shown us that the wish is prior to the disbelief, but he has not shown us what is prior to the wish itself. For our answer we

* See February issue of MODERN MYSTIC.

must turn to the science of human psychology and then later on to some occult findings on the subject.

It is fairly obvious that the disinclination to alter a belief or a disbelief is due to vanity, obstinacy or fear; in some cases the one or the other, and in many cases all three combined. The consciousness that we hold an opinion which can be proved to be erroneous is wounding to our vanity because it involves the aspersion that we are not as clever as we would wish to be thought. Thus we use every argument at our command to prove that it's the other man who is not clever, and we often moreover become acrimonious in the process. In fact, the intrusion of acrimony may usually be considered a sure sign that our vanity has been wounded. As regards obstinacy, it is too transparent a characteristic to require dissection, but we may safely say that vanity and obstinacy are often closely if subtly allied. As for fear; there is that not uncommon fear associated with the unknown or ill-comprehended; there is that fear connected with the unflattering aspersion previously mentioned, but also the fear that we may have to readjust our entire mental outlook, which of course involves much effort. There is furthermore the fear that the new belief may involve unpleasant contingencies or, at any rate, contingencies which we may personally regard as unpleasant. We often hear, for instance, the phrase (after an argument in which the speaker has come off the worst): "Well, even if it *is* true, I don't want to believe it"—a phrase which shows a degree of moral cowardice, if it shows nothing else. Moral cowardice also plays a large part in the fear of being unconventional and believing in something that is not strictly orthodox or is associated with "rather queer sort of people!"

Nevertheless as there are many kinds of sceptics there are causes for scepticism which do not altogether come into the foregoing category. In spite of the overwhelming evidence in favour of immortality, certain people are still hypnotised by foolish catch-phrases even though their turn of mind may not be exaggeratedly sceptical. Only the other day on inquiring of a recently bereaved lady whether she believed in an after-life, she negatively replied with the words of that die-hard catch-phrase: "*After all, no one has ever come back to tell us about it.*" And this in face of the fact that thousands of disembodied entities have to all intents and purposes "come back" and told us enough to fill volumes. Such scepticism born of complete ignorance of facts, however, although sad for those concerned is not of psychological interest. More interesting, and at the same time more puzzling, is what we can but paradoxically term the scepticism of the believer. I allude as may be readily surmised to that of the orthodox Christian. The latter, strangely and perversely thinks either that it is wicked to endeavour to communicate with the departed at all, or that there is some special merit in believing a thing one has never tried to prove. Thus curiously enough one meets some of the most vehement of sceptics among the very denominations one would in common logic the least expect to find them. That such sceptics

are of course largely influenced by the attitude of the Church, they themselves are aware. Yet why should the Church condemn proof of the very doctrine, namely that of an after-life, which its ministers so emphatically preach? And here vanity, plus love of power, plus a certain envy would seem to be the underlying causes. Is it not a blow to any clergyman's *amour propre* to realise that whereas he may expatiate much and long on the joys of the heaven-world and the desirability of reaching it, he himself has no direct evidence of its existence. For this he must perforce turn to the Spiritualists and Occultists of whose methods and doctrines he in his orthodoxy is compelled to disapprove. He is also compelled to face the fact that because the intelligentsia are no longer content with vague belief but seek satisfaction and consolation in proofs he and his Church are losing their hold over an increasing number of souls. This is not to say that the more broadminded type of clergyman is without exception averse to Spiritualism; we are now dealing with the orthodox attitude and one of the reasons why even the most devout Christians may so paradoxically entertain a vehement scepticism regarding communication with the so-termed dead.

Readers of this journal require no proofs from my humble pen to endorse what they already know to be true. Both the spiritualist and occultist reader are fully aware that the sceptic has "not a leg to stand on," and that many a sceptic resembles the schoolboy who is cocksure that a thing is all nonsense merely because he knows so little about it. Yet of certain of the more occult reasons for scepticism some of my readers may not be aware, and hence these we may now briefly consider.

In showing that prior to the *wish* to disbelieve we find vanity and other factors, we have, even so, in many cases merely been dealing with effects and not with prime causes. The latter, according to occult findings, are Karmic and are brought over from one or more previous incarnations. Thus the man who in a previous life has not conquered his scepticism together with its attendant vanity, fear or mental sloth, brings them all over into his present life in the form of an attitude of mind obstructive to further knowledge. As forcibly expressed by Herbert Spencer: "There is a principle which is a bar against all information, which is proof against all arguments and which cannot fail to keep a man

in everlasting ignorance—that principle is contempt prior to investigation." Yet such contempt is not *always* prior to investigation, for there are types of people who retain their contemptuous scepticism even *after* investigation, moreover some of them go so far as to investigate with the sole and firm resolve to retain their contempt. This shows that the latter is deeply embedded in the mind and will not be dislodged except through an equally firm resolve to bring its dislodgement about through repeated effort. Indeed, only when this effort has been successfully made will the Karma of non-effort be ended. The man who through many lives has realised and enjoyed his scepticism—for there are people who pride themselves on their sceptical attitude—has created

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Cyril Scott was born at Oxtou, Cheshire, in 1879. His father was a Greek scholar and his mother an amateur pianist of some ability. At the early age of two he played the piano by ear and improvised for hours on end.

At about seven years of age he wrote down his first composition: a little Valse in Chopinesque style. At twelve he was taken by his mother to Germany, where he became a student at the Hoch Conservatoire, Frankfurt a/M. "Music, its Secret Influence Throughout the Ages," and "An Outline of Modern Occultism."

What is the Twin Body?

Author of "Resurrection," "Of Moral Love," etc.

by William Gerhardi

IN my last article I described at length my experience out of the body. I was aware of having another body and even saw a reflection of it in the mirror. At the same time I could see my physical body asleep in bed. On another occasion I saw my face dully reflected in the fanlight over my dining-room door and, as my consciousness came into full focus, I realised that I was clinging to the fanlight in my twin body which required no muscular strength to sustain it. I understood that I was having another involuntary projection. For confirmation I returned to my bedroom to ascertain, as I did, that my physical body was where it should be, asleep in bed.

A document corroborating in many details my experiences was read on February 26th of this year to the members of the Royal Medical Society in Edinburgh by Sir Auckland Geddes. It was the record of the experience of a man who, but for prompt injection of camphor at the hands of a doctor, was dead to the three-dimensional world. He, too, refers to a cloud-like condensation around him which I, on my part, described as a pellucid milky light. He speaks of somebody who explained to him his new conditions, some unknown agent, and he even uses the same word and calls him his "mentor."* He gives substantially the same explanations of the conditions obtaining in a higher-dimensional world. He practically resorts to the same arguments. He speaks of a separation of his consciousness. His ego attached itself to the consciousness which was outside his body. Gradually he could see not only his body and the bed in which it was, but everything in the whole house and garden, and then he realised that he was seeing not only "things" at home, but in London and in Scotland, in fact wherever his attention was directed.

He was, however, not conscious of having a psychic body, though he appeared to have perfect two-eyed vision. What he saw, he says, could only be described in this way, that he was conscious of a psychic stream flowing with life through time, and this gave him the impression of being visible, and it seemed to him to have a particularly intense iridescence. "I understood," he writes, "that all our brains are just end organs projecting as it were from the three-dimensional universe into the psychic stream and flowing with it into the fourth and fifth dimensions."

It was further explained to him by the same unknown "mentor" that the fourth dimension was in everything existing in the three-dimensional space, and at the same time everything in the three-dimensional space existed in the fourth dimension and also in the fifth dimension, and he clearly understood what was meant. He also understood how "now" in the higher-dimensional world was just the same to all intents and purposes as "here" in the three-dimensional world.

He was beginning to understand all the advantages of the new situation when the injection pulled him back into the body.

He was really angry at being pulled back and his vision was at once obscured to a mere glimmer of what he had so plainly understood out of the body. He confirms my own experiences in another particular. He was surprised to note that his vision has shown no tendency to fade like a dream would fade, nor has it shown any tendency to grow or to rationalise itself as a dream would do.

The only important difference from my own experience is that he was not conscious of his psychic body as such. And now I may review the nature of such a body of which, as I said in an earlier article, you are not aware unless your attention is drawn to it automatically by the use to which you apply it. For example, you would not be specially aware of your psychic hands till you wanted to open a door. The body is something in the nature of an incarnate habit. It solidifies or dissolves according to the attention you apply to it or the habit which calls for it. But even this is not always true. I certainly did not expect to find a reflection of my psychic face in the dull-coloured glow of the fanlight: it was the reflection of it there which aroused my attention and suggested to me that I was having another involuntary projection.

At the time of my describing my first experience out of the body I received a letter from a merchant in Dundee who wrote that my article had thoroughly convinced him till he read the part where I saw a reflection of my spirit body in a mirror. Spirit bodies, he wrote, were non-material and it stood to reason that a physical mirror could not reflect a non-material body.

Here we are approaching the crucial point of the materiality or non-materiality of the spirit body. On the theory that substance is perceptible motion, the materiality of substance is a perquisite of the mind. If this table before me is reducible to vibrations which appear to me as substance, there is no reason why on a more sensitive plane the mind, by merely recalling the image, should not set in motion the same vibrations perceived by it as substance. (And even motion in this sense, according to Ouspensky, is the delusive appearance of a higher-dimensional field to a lower-dimensional observer and has no absolute existence.) What is material? And what immaterial?

My experience is that the materiality of our surroundings when in the twin body is susceptible to suggestion. There is a strange reversal of subjective and objective conceptions. When from habit I touched the electric switch expecting resistance, I felt it there; or when fearing I might knock myself against the wall I warded off the impact with my hand, I succeeded in doing so. But the moment I gave no thought to it, my body behaved according to the natural law of the unfamiliar more than three-dimensional world: I passed through the solid wall or door. I and the object I passed through might have been composed of innumerable particles vibrating, let us say, up and down in a way accommodating enough to allow us to pass

* See *Resurrection*, by William Gerhardi, published 1934.

through each other. There was nothing to prevent us from doing so. But when I remembered that this sort of thing was not possible in my accustomed world, I and the door, as it were, stiffened at once and the vibrating particles, so to speak, contracted into our accustomed solidity. I do not offer this as an explanation, but as a physical simile. I found that when I stretched out a hand to soften the impact of my body with the wall I did so with the same result as if my hand had been my physical hand and the wall the physical wall. But if I gave no thought to it I passed through the wall. In that case there was a curious absence of resistance after wading through what had seemed a heavy fluid space. On one occasion as I again faced a closed door I recalled that as I could not with my psychic hand open the door I would, as previously, pass through it. But the idea of opening the door was stronger than the thought that I could not open it (which contained nothing of serious doubt but was merely a foregone conclusion) and as I held the handle the door opened. But it was as if a door opened out of the door, and I passed through quickly, while it slowly closed itself. This is a very vivid detail which astonished me at the time.

Two considerations arise out of these experiences. First, that all inanimate things seem to have their double body or aspect to which our astral bodies stand in the same relation as our physical bodies to other physical things. It would therefore seem natural that the astral double of the mirror should reflect to the astral eye the astral double of the body, since it seems more than probable that another person, unable to see my astral body, would not have seen its reflection in the mirror, unless himself in the astral state. The second observation to be deduced from these experiences is that the mind itself possesses a far greater power of arbitrating on the realities or unrealities of its surroundings than in the comparatively more stiff and static conditions obtaining in our accustomed world. But even here the mind is capable of producing certain concrete results and can mould the recalcitrant body imperfectly to its will. Christian science, Couéism, hypnotism and the grudging results obtained from them are yet about all we can expect in the frozen conditions of the three-dimensional world. In the higher field, conditions are more subtle and spontaneous and the response to the imagination in the changed conditions of time is immediate. To resort to another physical analogy, it is as though the mind created the mould instantly filled by some liquid matter, frozen and solidified, or again dissolved, at will. Is that such a miracle? If your mind visualises (and thereby sets the requisite vibrations in motion) a brick house all of a piece, it is no less brick for that than a mould filled with water and frozen to ice is any less ice for not being built up laboriously of ice bricks. And again we must ask: What is material? What immaterial? What is the twin body? It seems to be a sort of solidified habit which is there while we think of it and want it, and disappears when we give no more thought to it. And sometimes it is there when we do not expect it. At other times one is merely aware of having a head. Whatever it is, it is not a constant, but something at the service of a more enduring reality.

I had in this article hoped to give some hints and indications as to how a voluntary projection of the astral body might be accomplished with patience and luck, but having devoted so much space to analysing its nature I must leave this over for my article next month.

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On the Mystic Path

by Raymund Andrea

THE mystical novitiate has for its objective the awakening in good time of the Christ nature in the aspirant. This experience lies at the heart of the mystical life. We can only expect to know the Christ in spirit and in truth when this awakening becomes a fact of experience. The master mystics are unanimous in their declaration of the reality and importance of this experience. Whatever the symbols in which they express the fact, the realisation and wonder of it shines forth unmistakably and reveals possibilities for our common humanity which will dignify every activity and bless untellably. Every recorded instance of the awakening has a long history of preparation behind it, a preparation sometimes unconscious, but usually directed to this end through years of inward struggle and aspiration, intense unrest and varied discipline. Nature reveals not her treasures to the indolent, and the mystic glory broods hidden and silent within the veils of mortality, awaiting the insistent passion of the Christ love to set it free.

The main feature of the approach to this stage is that of inward unrest, continuous readjustment, and the longing after a precious possession which is instinctively known to belong to us by right as aspirants on the path. We become as children on this path, in many ways as helpless as they, and Nature often seems to conspire against us. We knew nothing of the sorrow of the soul until the spirit quickened in the recesses of the heart. Had we continued of the world as well as in it, we had been spared the keen opposition of forces that range themselves unseen against the awakening sons of God. Yet we would not return. We cannot return. We have passed beyond the strong rampart of the mental selfhood; we have felt the subtle influences of an undiscovered country; and we travail together until the Master appears.

Let us not turn from this thought as recondite or remote. It is a fact of the path. Every great literature confirms it. It is written large in every scripture of the way. It is an unalterable condition, a law of the inner life, a covenant between the Christ of the soul and the Cosmic. Search as we will, there is no other way in which we can know the height and depth of love and life but in passing the mortal selfhood through the fires of mystical suffering and death. Nor can we become a real spiritual help to others until we know "the divine sorrow at the heart of things." The whole mystical Hierarchy is a living testimony to the fact.

At the beginning of the quest some of us think only of the bliss of awakening to divinity; but that thought is speedily changed as we draw nearer to the divine. We desire passionately to understand: we crave for the right conception of the human heart, the unfailing healing touch, the potent word of power that shall unerringly accomplish its purpose. Long the struggle lasts, for a will greater than our own compels, but eventually the prayer is answered, a clearer vision of the way is given, and the novitiate is passed.

At this point of unfoldment, when the Christ impulse is active in the soul, the mystic feels the necessity of moulding his life after the pattern of the Ideal Man. Much has already been

accomplished. The probation which lies behind has forced into prominence all the characteristics which are now required and which he will work upon and develop on the way to union. This is an encouraging fact. For years the aspirant has been struggling upwards, and amid all the conflicts of life the divine seed has been planted and has silently come to fruition, until he realises that the probationary stage has been covered and the base metals of his nature transmuted. He has gained strength through obedience, insight from darkness and perplexity, and now accepts willingly and unreservedly the life of the Cross. It is this attitude alone which enables him to "withdraw from everything, even himself."

"Deny thyself and take up the Cross." So wrote the author of the "Imitation" in his chapter on "The highway of the holy cross." The words are familiar enough from earliest days, but in the devotional setting of St. Thomas they come back to us with a new meaning. Yet it is not St. Thomas who gives the deeper significance; it is the experience the years have wrought in us that reveals in the words the law of the soul's evolution; and the note of that experience blends with that of the admonition of the mystic as he unfolds all the implications of the pregnant injunction of the Master. And in the famous Rosicrucian document known as the "Fama" we meet with the fervent avowal: "To me Jesus is all things." Could there be more conclusive assurance for the enquirer who asks whether the mystical life would take away the simple faith he has in Christ? Well is it with him if he realises the Christ as these early mystics did. There is a beauty, simplicity and other-worldliness in their utterances which captures the heart and makes the mind introspective toward the divine.

"Withdraw from everything, even thyself." "Deny thyself and take up the Cross." These are the old challenges and there is no escape from them. They have to be met in the mystical experience. How much they imply! I anticipate the backward, reflective glance of some who have taken a few steps on the way, to whose memory return strains of the music and discord of the past, but who pause before these challenges which seem to demand so much. This is understandable. But the path does not demand what we are unable to give. Through constant withdrawal into the soul a new life is awakened which neither breaks nor destroys that which has been sedulously built into the personality. It is, we may say, discriminative and selective in its influence, accentuating and increasing the virtue and magnitude of all that would truly minister to the inner life, and weakening the force and hold of all that would hinder its growth.

It is here that some aspirants make trouble for themselves. Instead of trusting to the law of growth innate in the soul, they wilfully force the pace of evolution beyond what they can really bear and suffer for it mentally or physically, accordingly. Moreover, they overlook the operation of the law of cycles in life, the ebb and flow of activity, the oscillations of progress and retrogression, which condition all advancement. They fully recognise

these conditions in ordinary life, whether they can explain them or not. They know only too well that life does not run smoothly along a straight line, that the days and weeks often show painful contrasts ; and by the time they reach manhood they take this as a matter of course and with a degree of indifference. Yet when these alternations and contrasts in mind and emotion come upon them with added and peculiar emphasis on the path, as they inevitably must, they lose their indifference, and faith and perseverance have something against which to measure themselves. It is the pull of the opposites. One is losing ground and endeavouring to hold it. The other, in the ascendant, is gathering strength and is resolved to maintain it. It is just there that the aspirant is put on trial, and for a long time.

The path does not demand what we are unable to give, but it does demand that the soul shall give what it can. And it is because we live so much in the personality that we have so poor a conception of how much the soul can give, surrender and do. "Look for the Warrior," says the scripture, "and let him fight in thee. . . . Obey him, as though he were thyself, and his spoken words were the utterance of thy secret desires ; for he is thyself, yet infinitely wiser and stronger than thyself." The condition we are examining could not be more aptly portrayed. The Warrior is the soul now in the ascendant, and on the path it must become more and more dominant. It becomes so, not by ascetical practice or fanatical procedure, but by assuming constantly the vantage point of the soul and by viewing life and living it from that altitude until the personal life falls into line and looks to its mentor for leading and direction. Wherever the emphasis of life is placed, there will be its strength : if upon the personal self, the voice of the soul will be lost in dictate and direction and life proceed on its customary level ; if upon the soundless voice within, that waits to move us by hint and intuition to larger and finer issues, then withdrawal and denial will soon become facts of experience and give new strength and peace.

That is the retreat into the life of the soul. It is the life of contemplation, so very satisfying that many make it their goal. But it is not enough in these crucial days. We are called to take up the Cross of life. There is no escaping the Cross on the mystical path. This is a fact not easily accepted by many students. They take knowledge and comply with the conditions leading to larger life and experience : henceforth they feel that everything should go well with them. They forget that every phase of life and unfoldment has its difficulties and tests. They would be the first to acknowledge how soundly they have been tested and what difficulties they have had to encounter, and how necessary all this was in the past to bring them to clearer mental vision and stability and of value in their chosen spheres. Why should the unfoldment of the soul be less painful and perplexing than that of the mind ? It is the law of all growth. Can a man reverse the momentum of his life, pass from the life of personality to that of the soul, without knowing from experience what it means to renounce the one that he might live in the other ? The personality is separate, self-interested and self-seeking, possessive and drawing ceaselessly to itself to augment its importance and prestige on the material plane. The soul is one with all souls and demands that the incommunicable burden of all souls shall be shared by it. The hard demands made upon the personal life are many and may well justify to the aspirant his inability to recognise the equally hard demands of the soul. He will excuse himself in

the name of the former, but the time comes when the choice must be made, consciously, wilfully, with open eyes and full understanding of all it implies. Then the Cross is for him no longer merely a symbol of what once was, but a fact of storied experience within the heart. It is that experience which makes the mystical path what it is, different in character for each aspirant, but resulting in all in a willing surrender of the personal attitude that the soul may be dominant and direct the whole life.

129th Hymn of the Rig-Veda

[The hymns of the Rig-Veda, totalling 1,017, are thought to have been composed about 2,000 to 2,500 years B.C., but in all probability they are much older than that. There are extant some 10,000 verses. The beautiful 129th hymn reproduced below (Prof. Muirhead's translation) suggests a civilisation and a state of consciousness sufficient in themselves to allow warrantable doubts to be cast upon the age of man as given out by the scientists. So far as can be ascertained, the hymns were "uttered" by priestly Aryan readers before the descent to the North Indian Plains. There is an excellent edition of the Hymns edited by Max Muller.—ED.]

There then was neither Naught nor Aught,
No air, no sky beyond.
What covered all ? Where rested all ?
In Watery Gulf profound ?

Nor death was then, nor deathlessness,
Nor change of night and day,
That One breathed calmly, self-sustained,
Naught else beyond It lay.

Gloom, bid in gloom, existed first,
One Sea eluding view.
That One, a void in chaos wrapt,
By inward fervour grew.

Within It first arose desire,
The primal germ of mind
Which nothing but existence links,
As sages searching find.

The kindling ray that shot across
The dark and drear abyss—
Was it beneath ? or high aloft ?
What bard can answer this ?

There fecundating powers were found
And mighty forces strove—
A self-supporting mass beneath,
And energy above.

Who knows, who ever told, from whence
This great creation rose ?
No gods had then been born—then who
Can e'er the truth disclose ?

Whence sprang this world, and whether framed
By hand divine or no—
Its Lord in heaven alone can tell—
If even He can show.

The Round-Eyed

by Robert E. Dean

Then she brought forth
The Cyclopes haughty of spirit : Steropes,
Brontes, and Arges of impetuous soul ;
Who gave to Jove his thunder, and who forg'd
The lightning flame.

Resembling gods they were,
Save that a single ball of sight was fix'd
In their mid-forehead, hence the Cyclopes' name.
For that one circular eye was broad infix'd
In the mid-forehead. Strength was theirs, and force,
And craft of curious toil.

Hesiod's *Theogony*.

AN interesting discovery which seemingly sheds new light on this strange, ever-fascinating myth of the ancient Cyclopes was made a few months ago by Dr. Henry Frankfort, Field Director of the Oriental Institute of the University of Chicago, Illinois (U.S.A.), expedition to Iraq, the ancient Babylonia.

Amid the ruins of a once splendid temple at Khafajie, near the present city of Bagdad, Dr. Frankfort discovered a well-preserved relief which depicts a Babylonian god definitely triumphing over a less fortunate one-eyed divinity. Carrying a bow and arrows slung across his back, he pierces the Cyclopes with a broad short-sword.

There is no possible hope of escape for the Cyclopes, for the Babylonian god not only holds firmly with his free left hand but also stands firmly upon his foot—taking somewhat of an unfair advantage. The hands of the unfortunate victim are bound behind his back, leaving him completely helpless.

The Cyclopean figure wears a skirt which Dr. Frankfort has described as a "bungled version" of the flounced material which was worn in Babylonia about 3000 B.C., but which had entirely gone out of fashion by 2000 B.C., the estimated date of the relief. This is about the date of the patriarch Abraham, who is thought to have lived between 2100-2000 B.C.

It is because of this peculiarly flounced skirt and antiquated

dress of the Cyclopean figure that Dr. Frankfort and his colleagues are inclined to believe that, although no previous representations of this peculiar figure have been found, it was firmly established in Babylonian mythology from much earlier times. That he was eminently correct in this surmise will later be shown.

The ancient sculptor, by surrounding the head of the Cyclopes with petal-like forms, represents him as a dæmon of fire. He has, of course, only one eye, which is set in the centre of his forehead.

The Greek Cyclopes, of whom Homer sang and whose genesis was traced to Hesiod, were also creatures with great circular eyes set in the centre of their foreheads—just as the one portrayed by the Babylonian artist, and they also were workers with fire.

The fact that the Babylonian Cyclopes was personified as a dæmon of fire strengthens the theory which has often been advanced—that the Greeks borrowed the basic idea from the Babylonians and varied it by making their Cyclopes forgers of thunderbolts—a close analogy indeed.

It now appears even more certain that the Greek myth of the Cyclopes, together with most of its interesting implications, was borrowed from the Babylonians, when it is pointed out that Homer's vivid story of Ulysses' nearly disastrous adventure in the cave of the Cyclopes Polyphemus on his return from the Trojan War post-dates this Babylonian relief by more than ten centuries.

There is no reason to doubt this fact, which adds to the general evidence that the Greeks were comparatively late arrivals in an already ancient and highly-developed civilised world—a world where they found much that could be, and undoubtedly was, used by them to express what, until then, they had not definitely formulated. It also illustrates how our own civilisation is, through ancient Greece, definitely and inseparably linked with the far more ancient Near East.

This Babylonian relief apparently tells a complicated story of the inability of the Cyclopes to cope with the superior powers of the later national gods—and this same idea was also borrowed



Mr. Dean was born in a small Mississippi (U.S.A.) town during November 1900. Completing the usual high-school course, he entered Mississippi State College, from which he withdrew at the time of the entry of the United States into the World War and spent several years in the Air Service of his country. He later studied Law at the University of Mississippi and, after a few years in private industry, entered the practice of law during 1930. His interests are divided between Law and Journalism, being the author of considerable fiction and numerous articles published both in the United States and abroad. He has for some years been deeply interested in the Occult, and much of his writings are on those subjects.

by the Greeks to apply to their own story of their Cyclopean monsters.

According to their mythology, the Cyclopes were born of the Earth (*Cælus* and *Terra*, Heaven and Earth), were Earth-worshippers, and had no laws, customs or conventions with which by common consent to govern their race as a whole. They were concerned only with the family as a unit, and had no national spirit whatever. To the violently patriotic Greeks, this was the final stage of individual degradation.

In view of this, it becomes easy to understand why they represented their gods as seeking at every opportunity to utterly destroy the Cyclopes for their indifference in this respect—for their total failure to be political-minded and revere the State as of supreme importance instead of the Family.

Following this ancient Greek prejudice, this also is the interpretation and explanation of the archæologists who have studied the relief—they also agreeing that the Babylonian sculptor must have been familiar with that undoubted Cyclopean trait which the Greeks considered so politically dangerous.

They inferred that, in order to forcibly depict not only the futility of that theory but also its deadliness, the sculptor deliberately and thoroughly handicapped the Cyclopean god before portraying his actual death.

First, he figuratively tied the Cyclopes' hands behind him, thus making it impossible for him to reach upward and pluck a flaming thunderbolt. He next depicted the Babylonian god standing on the Cyclopes' feet, thus preventing him from kicking out. Having thus bound his antagonist hand and foot, as it were, he portrays the Babylonian thrusting his broad short-sword into the very vitals of the family-centred Cyclopes. The result is obvious.

The attitude of the Greeks, who desired the extinction of the Cyclopes because of their, to them, politically dangerous social theories, seems logical. On the basis of this newly discovered relief of the more ancient Babylonians, eminent archæologists have agreed with the Greeks. Both entirely logical, yet both may have been basically incorrect.

The ancient Babylonian artist did indeed graphically depict the evident destruction of the Cyclopes, yet the esoteric and occult destruction of the Cyclopes—with which the Babylonians were probably familiar—is a story with an entirely different moral. The Greeks, up to their old tricks, borrowed the outward symbol, but either could not get or entirely overlooked the true, inward meaning of the symbolism.

The antiquity and wide prevalence of the Cyclopean myth definitely supports the Occult theory that a race of gigantic one-eyed men once really existed, for in these many fantastic creations of an exuberant subjectivism there is always to be found an element of the objective and the real.

The imagination of the masses, disordered and ill-regulated as it may have been, could hardly have conceived or fabricated, *ex nihilo*, so many monstrous figures and such an immense wealth of extraordinary tales concerning them had they not had as a central nucleus some basis of faintly remembered fact.

Every race, from the ancient Babylonians (as we now see) to the American Indians, has traditions of these great one-eyed men who terrorised the earth in times long past, and only succumbed to the craftiness or courage of the people who told the stories about them.

According to Genesis vi, 4, "there were giants in the earth in those days, and also after that." Ancient India had her Danavas and Daityas; Ceylon had her Rakshasas; Greece her Titans; Egypt her colossal Heroes; Chaldæa her Izdubars (Nimrod), and the ancient Jews their Emims of the Land of Moab with its famous giants, the Anakim (Num. xiii, 33).

Moses speaks of Og, King of Bashan (Deut. iii, 11), whose iron bedstead was nine cubits (15 ft. 4 in.) long and four wide, and Goliath (1 Sam. xvii, 4), the champion of the Philistines, was six cubits and a span (11 ft. 4½ in.) in height, while "the staff of his spear was like a weaver's beam." The later historians, Herodotus, Diodorus, Josephus, Siculus, Pliny, Plutarch, and Philostratus, among others, all mention human beings of great size and herculean strength.

In fact, it was the earnest and unalterable belief of all antiquity, both Pagan and Christian, that the earliest mankind was in truth a race of Giants. In view of this, it should not be difficult to accept the Occult belief that there actually were Titans and Cyclopes of old—overlapping members of what is termed the Fourth Race—and that all the subsequent legends and allegories found in the Hindu *Puranas* and the Greek poems of Homer and Hesiod were really based upon hazy, yet definite, recollections of real Titans—men of tremendous, superhuman physical prowess, which in fact they needed to defend themselves and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic ages.

Palæontologists have successively traced the existence of mankind back to periods variously estimated at from thirty thousand to several million years—certainly to periods when he coexisted with animals which have long since become extinct.

Some of these monstrous animals undoubtedly were of the genus *Cidastes*, whose huge bones and vertebræ definitely indicate that they attained a length of nearly two hundred feet. There was also the *Titanosaurus Montanus*, between fifty and sixty feet in length, and the *Dinosaurians* of still more gigantic proportions.

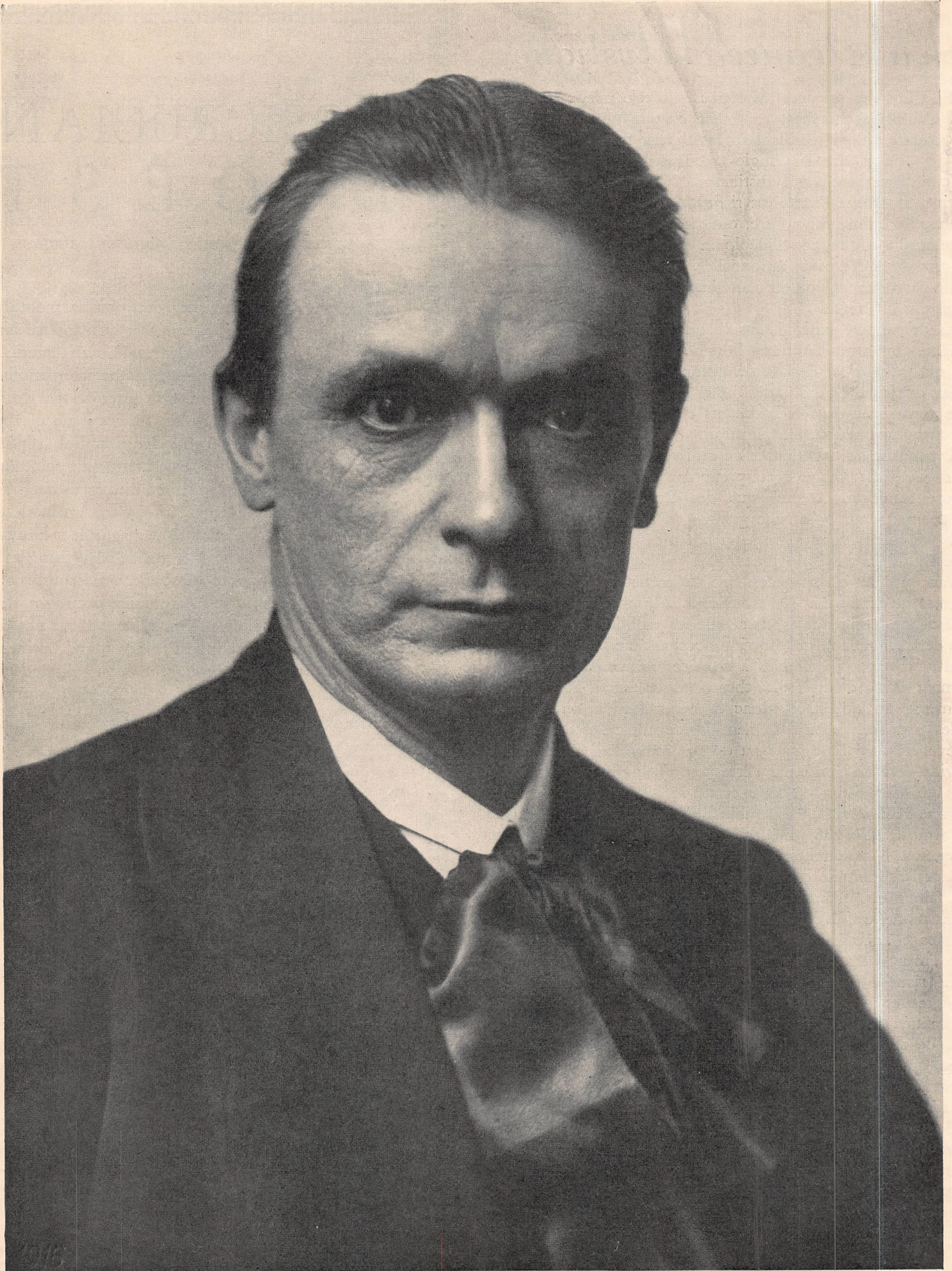
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As all these, and more, including the terrible *Tyrannosaurus Rex* (a flesh-eater, and truly the King of Tyrants), must have been coexistent with Man, attacked him, and were probably attacked by him, it seems hardly logical to believe that Man was, at that time and under those conditions, no larger than he now is.

Could it have been with a stone hatchet that he slew a *Sivatherium* or a gigantic flying saurian? Is it possible to believe that, surrounded in Nature with such monstrous creatures, he could possibly have survived and multiplied while his foes perished unless he was in fact a COLOSSAL GIANT? Occultism very definitely says "NO!"

Before considering the Occult theory, let us briefly review the Cyclopes of Mythology. Deriving their common name from the Greek meaning "Round-Eyed," they were of three groups.

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Dr. Rudolf Steiner

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chief, Polyphemus, had a single eye in the centre of his forehead. This peculiarity was, according to the later poets, common to the rest of the race, although Homer himself nowhere mentions the fact.

The Cyclopes of Hesiod's *Theogony* were, as has been indicated, only three in number—Steropes, Brontes, and Arges—the fabled children of *Calus* (Heaven) and *Terra* (Earth). Each of these had an eye in the centre of the forehead.

These Cyclopes were of the true race of Titans, and were twice hurled into Tartarus—first by Uranus and again by Saturn, during the epochal conflict between gods and men. They were eventually released from Tartarus by Jove, whose servants they became—assistants to the mighty Vulcan in forging great thunderbolts for Jove.

They also provided Pluto with a fabled helmet, and Neptune with his great Trident. This work was done in great forges beneath Mount Ætna, from the peak of which the smoke and flames of their immense furnace still issue. They were finally slain by Apollo for having provided Jove with the thunderbolts with which he killed his (Apollo's) son, Æsculapius.

The Cyclopes of Strabo were a fabulous race of true giants, to whom is attributed the construction of the so-called "Cyclopean Masonry" still to be seen at Mycenæ and Tiryns and other parts of Greece, as well as in Italy, Sicily, Ireland, and Peru. They are said to have come originally from Thrace or Lycia into Argolis.

It is admitted by all those who have really studied the facts that virtually all of the myths and fables of ancient Greece are basically founded upon more ancient historical facts. This is no less true of the fabled Cyclopes, yet it is only by the revealing light of Occult teachings that the real historical facts concerning them can be revealed so that they may be fitted into their proper place in the history of cosmic evolution. It is necessary to begin at the very inception of all living species.

At the time of the true Beginning, every class and family of every living species was androgynous and objectively one-eyed. In the process of evolving, during which both man and animal passed from the first ethereal stage through others to eventually arrive at one in which they became covered, *from within without*, by a thick coating of physical substance, this original eye (which was originally "The Eye of Wisdom") became primarily the organ of physical sight.

The two physical eyes, as now placed, evolved at the beginning of the Fourth Race. The original (now Third) eye became, and in mankind still is, the basic organ of Spiritual Sight. Having performed its original function, it has been laid away by Nature as the Pineal Gland for the further use of mankind in æons yet to come.

Yet, as this same Pineal Gland—the original eye—attained its greatest development proportionately with the first stage of maximum physical development—at the time of the transition from the ethereal to the physical (the evolution has been downwards, and not upwards), the Cyclopes were of course of huge stature, as we know is true in the case of the majority of the prehistoric animals which have been mentioned.

Ulysses, the popular hero of Homer, was really the Destroyer—the Destroyer of the Cyclopes. His true position is as a

member of the Fourth Race, and his adventure with Polyphemus (a savage, gigantic race presented in the *Odyssey* as the antithesis of cultured civilisation) was basically an allegory of the passage from the Cyclopean civilisation of stone and colossal buildings to the more physical and sensual culture of the Atlanteans, and which resulted in the last of the Third Race losing their single Eye.

Thus the slaying of the *original* Cyclopes, of which the allegory of Ulysses wherein he saved himself by destroying the eye of Polyphemus with a fire-brand is but a Greek plagiarism, was based upon the psychological and physiological atrophy of the "Third Eye"—basically the First.

The Cyclopes of which Hesiod speaks were but Greek reflections of the last three sub-races of the truly ancient Lemurians, the forerunners of the Atlanteans. The single eyes of these three individuals (and sub-races) were also true "First Eyes," for the two frontal eyes were fully developed as physical organs only in the beginning of the Fourth Race—that of Ulysses, the Atlantean.

The Greek allegory in which Apollo was represented as slaying the Cyclopes to avenge the death of his son, Æsculapius, did not originally refer to the three sub-races represented by Steropes, Brontes, and Arges, but to the Northern, Hyperborean, Arimaspians, truly the last of the race endowed with the "Eye of Wisdom"—the Single Eye.

Yet, *an Apollo*, pre-eminently the God of the Seers and whose duty it was to punish desecration, *did kill them*—his shafts were symbolical of human passions, fiery and lethal—after which he concealed his shafts behind a mountain in the Hyperborean regions. (Hygin. *Astron. Poétique*, ii, 15.)

To repeat, the two physical eyes, as now placed, evolved at the beginning of the Fourth Race—the Atlanteans. The original (now Third) Eye became, and still is, the basic organ of *Spiritual Sight*. Having performed its appointed function, it has been laid away by Nature as the Pineal Gland for the further use of mankind in æons yet to come.

Thus it is clear that, while the true and original Cyclopes had no social or political organisation other than the family, it was not because of this lack that they were destroyed, as represented by the Greeks upon the supposed authority of the Babylonians. *They were destroyed by the following race when they had served their purpose.*

It is very probable that the Babylonians, being a much more ancient people than the Greeks, really knew, as possibly did that long-dead sculptor whose hand carved the relief which Dr. Frankfort discovered, that Nature, or Destiny, or Karma, or Nemesis, or Evolution—call it what you will—in accordance with the Plan, provided for or brought about the extinction of the Cyclopes just as it did that of the Sivatherium, the Megatherium, the Pterodactyl, and the Tyrannosaurus Rex. They had served their Purpose. What Purpose? Who *really* knows?

THE GENIUS OF MOZART (continued from page 13)

classes of homosexuals. Nevertheless there is a duality of intellect in Mozart which is very striking indeed, just as there is in Shakespeare, and it is this which gives his work its extraordinary comprehensiveness.

La France Mystique

L'ÉTUDE des sciences mystérieuses révèle mieux que bien d'autres recherches, comment chaque race en face de manifestations semblables, réagit d'une manière différente.

Alors que les Anglo-saxons semblent faire de leur vie deux parts nettement distinctes, l'une précise, exacte et objective, alors que l'autre est riche de croyances auréolées de mystères, les latins, par contre, ont une vie quotidienne moins réaliste et plus imprégnée d'idéologie, mais ils veulent trouver à leurs croyances des bases rationnelles. C'est une forme de leur goût du paradoxe, de vouloir coûte que coûte réunir des éléments de nature si différente.

Ils ont appelé sixième sens ce qui échappe à nos sens, et quatrième dimension ce qui est hors de nos habituelles mesures. Parce que le mot est clair la définition leur semble cartésienne et le fait d'attribuer à des ondes toutes les manifestations inhabituelles nous paraît dans bien des cas être plus une habile comparaison qu'une heureuse explication.

Cependant les expériences de radiesthésie permettraient de penser que cette image correspond dans bien des cas à une heureuse intuition. Depuis que des études rationnelles ont tenté de mettre au point une gamme de témoins variant avec chaque longueur d'ondes, on a pu obtenir l'explication de bien des déséquilibres physiologiques. On a décelé ainsi les raisons de beaucoup de phénomènes que la médecine avaient plus pressentis qu'expliqués. On trouvait là la lumineuse explication de déficiences congénitales, ainsi que les mobiles impératifs de gestes déraisonnables. Un individu devenait une série de champs magnétiques trop vulnérables à certaines influences, et hermétiquement clos à d'autres. La thérapeutique tentait la modification même du milieu, et donc la neutralisation ou l'apport d'ondes trop actives ou d'éléments soutenant celles déficientes. On revenait avec la logique au dosage individuel s'adaptant à l'individu et n'obligeant pas l'être à se plier aux lois déraisonnables de diagnostics en série et de médications à la chaîne. L'homme redevenait un ensemble de complexes dont il fallait tenir compte, et certains médecins qui par dilettantisme avaient fait quelques recherches d'astrologie étaient stupéfaits de constater la similitude existant entre les déficiences d'un thème et les faiblesses de certains champs magnétiques. Les sciences les plus modernes, évoquaient qu'on le veuille ou non, les plus anciennes connaissances, et une hérédité lourde allait de pair avec les aspects dissonants de planètes maléficiées.

Le remède devenait le renforcement ou l'apport d'ondes nécessaires, et dans bien des cas l'on retombait dans l'opothérapie qui explique si lumineusement la raison même des sacrifices rituels de sorcellerie, ou dans d'autres l'influence de certains métaux, qui réunit entre eux et portés à des moments déterminés agissent aussi efficacement que sont censés agir gris-gris et amulettes ou talismans des peuplades primitives.

Beaucoup de science avait permis peut-être de connaître raisons et buts de procédés qui nous ont paru stupidement barbares pendant des générations. Une explication scientifique nous permet d'utiliser aujourd'hui—sans être couvert de ridicule—les remèdes qui guérissent. Il semble que ce soit là la voie nouvelle ouverte à la médecine, reprendre les sages observations

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The

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Dr. Rudolf Steiner

Rudolf Steiner's Life and Work —Continued from the March number

by Walter Johannes Stein

THE life stories of great men always make us wonder where teachers capable of educating such significant individualities are to be found. But a study of this question always reveals the existence of people who act as the teachers and educators of genius, and that even in cases where genius cannot be found, destiny provides a substitute. In Rudolf Steiner's case both things happened: great men crossed his path and unexpected concatenations of destiny made possible the stages of his unfolding genius.

It was essential for Rudolf Steiner to assimilate certain branches of scholarship at the right period in his life. Those who like the present writer were for many years connected with his work in education, learnt again and again from him how valuable it is for the development of character and of knowledge to learn things *at the right time*. Rudolf Steiner indicated, for example, that the human being should understand certain things about his health before he reaches the age when egotistic considerations force them upon him. The fundamental principles of the art of healing should be assimilated at a stage of life when no care need be expended on a man's personal health, because all his forces are then present in abundance. And so it is everywhere. There are things which must be assimilated during youth and others which must be learnt in mature age.

Questions of religion and of the philosophy of life should be astir in the young; wise insight into what the economic life needs is only possible to the mature. Bearing this in mind, it is interesting to examine the life of a man who was himself of the opinion that every form of knowledge should be acquired at a certain age, to find out when one or the other form of scholarship and culture came to him and whether they were due to human beings or to circumstances.

As an educationist, Rudolf Steiner held that it is injurious for the child to learn to write at too early an age. He said that this develops the intellect prematurely and paralyses the faculties of imagination and of clairvoyance. From this point of view it is interesting to find that Rudolf Steiner himself learnt to write comparatively late and even then simply by imitation, not as the result of instruction in the ordinary sense. His father was a railway telegraphist, and as he was often transferred to other stations it was not always possible to find for his son a school near enough to the place where he lived. Rudolf Steiner had therefore to learn to write by imitating what his father did when he translated the morse signs into ordinary script. At a rather later period of his school life Rudolf Steiner was obliged to travel some distance to get to a school of a more advanced grade. His home was so far away that he had to spend some hours in the house of friends before he could return in the evening. His parents were so poor that although the railway was available, it was often necessary for the boy to walk for hours, sometimes in deep snow. Rudolf Steiner ascribed his power of physical endurance to these circumstances of his school days.

In spite of these difficulties in early education, destiny provided splendid teachers for Rudolf Steiner. These teachers,

to begin with, were not those at his school, but men who seemed to cross his path accidentally and so made it possible for him to learn the right thing at the right time. And so, at the right period of his life he learnt enough to last him all his days about the Copernican system and again about the origin of the Ice Age. He learnt about the former from a priest whom he did not meet again, and about the latter from one of his teachers who had made a hobby of this subject which was not included in the school curriculum. Later on, at the University, Rudolf Steiner was able to listen to a Professor at the University in Vienna who had the faculty of making his expositions of Aristotelian thought really alive and vital. Anyone who peruses the works of Vincenz Knauer will be astonished at the humour woven into such profound themes as the *Ethics* and other great branches of philosophy.

Rudolf Steiner was never able to feel interest in dead books. His interest was only aroused when a philosopher became really alive and human. Knauer, the man, lived and moved in the themes of his lectures. The present writer studied at the institution where Knauer had worked, and although it was a generation later, the spirit of Knauer was still perceptible. He had the faculty of "imbuing ancient wisdom with freshness and vitality."

Rudolf Steiner also came into contact with many business men. The life and development of a merchant with world-wide business dealings came into his field of vision through a wholesaler in wool whose son he tutored.

But the most significant contact made by Rudolf Steiner in his young days was with Karl Julius Schröer who helped him not only as a teacher but also as a friend. The letters written by Schröer to his son during the time he was working with Steiner, constantly mention him. They show how much Schröer loved him and what hopes he entertained of the future of his much younger pupil. Schröer was a man with a passionate love of truth. He would never withhold reproach from or leave uncorrected any thought that he considered could be improved or more correctly expressed. He was a thinker of absolute integrity. It cannot always have been easy to get on with a man whose mind was so penetrating and all-embracing. Schröer did nothing to acquire fame. His researches would have enabled him to become one of the most celebrated men of his day, but he avoided everything that might have led to it. He wrote down his wisdom in commentaries on Goethe, in brief paragraphs on the history of literature which contain endless material, in the unassuming form of research into dialects. If the material collected by Schröer and available in small publications, completely forgotten to-day, on such themes as the names of different forms of bread and the like, were woven into a volume on folk-psychology by someone who aimed at showing off his knowledge, it would seem a most brilliant piece of work. But Schröer's aim was rather to conceal when he knew. He brought out old Christmas plays which he found preserved among peasants in German-speaking districts of Hungary. These plays emanated from emigrants from the Rhine districts in the days of the Thirty Years War, and they had

been forgotten in their real home. Schröer felt it his task to discover these outposts of culture which had been practically lost sight of. He was content with simply reissuing the plays. Reading the material which Schröer left behind, in conjunction with remarks scattered throughout his writings, suggest the following title for a volume: "The Birth of early Tragedy from the ancient Mystery Dramas and its Continuation in the Modern Age." Friedrich Nietzsche published certain fragments of this theme in his famous work entitled: *The Birth of Tragedy out of the Soul of Music*.

Schröer was a man without pretensions, a torch of truth and, in reality, one of the world's greatest philosophers. It was Rudolf Steiner's destiny to meet this outstanding personality and to wonder why a man of such greatness of character and wisdom was living alone, finally having no listeners, and at last dying unnoticed. Rudolf Steiner resolved to sacrifice part of his own career in order to make the greatness of Schröer apparent to the world, and this was what led him, the scientist, more deeply into the realm of literature and into Goethean research. And this too was what finally took him to Weimar, to the Goethe and Schiller archives.

Another important meeting in the life of Rudolf Steiner was with Friedrich Eckstein, who had a profound knowledge of esoteric wisdom and of the mysteries of antiquity. But Eckstein was of opinion that those who were initiated into ancient wisdom must make a firm distinction between the exoteric and the esoteric and that the full communication of mystical truths must be reserved for small, specially prepared circles. Rudolf Steiner, however, decided to break with this tradition, in which Eckstein was not alone, and to give to an epoch that could not live without spiritual knowledge as much of it as men could bear.

At the beginning, Rudolf Steiner linked the path to the publication of occult knowledge with a fairy-tale included by Goethe in his volume entitled *Conversations of German Emigrants*. Rudolf Steiner spoke again and again of this fairy-tale, and finally presented its contents in different form in two of his mystery plays; in two further plays he gave the continuation of the theme as he conceived it. Before his death he was speaking of a fifth play. With Schröer's Christmas plays and Goethe's fairy-tale in his mind, Rudolf Steiner considered it important to erect a special building for the production of them. The building, originally, was to bear a name definitely connected with the plays, but it was finally built as the "Goetheanum" in Switzerland. As Goethe's fairy-tale was destined to play such a far-reaching part in Rudolf Steiner's life and work, something must be said about it here.

The idea of this fairy-tale came to Goethe while he was in the throes of a grave illness, and he saw in its imagery the picture of his own initiation into a higher form of knowledge. The powers of his own soul appeared to him in the figures of Kings who unfold into independent existence. Thinking which leads to knowledge appeared to him as the Golden King; feeling which leads to religious experience appeared as the Silver King; willing which flows into deed as the Bronze King. The fate of the powers of the soul during initiation is described in the portrayal of the three Kings in the fairy-tale.

Goethe had once made experiments in metal radiations, and in the course of them had inhaled caustic acids which had affected his blood. His studies were obliged to stop, and he was helped to convalescence by the care of his mother, and by philosophical

conversations with Fräulein von Klettenberg of whom he speaks with such appreciation in his *Conversations with a beautiful Soul*. This illness, which occurred while Goethe was still young, was due to an *external* cause; as his body was, fundamentally, quite healthy, the result was that he was brought, more or less consciously, to the very threshold of death and thereby to initiation. The two worlds were open to him simultaneously, and the question of bridging the cleft between these two worlds of the senses and of the moral World Order arose in him. In the fairy-tale the two worlds are separated by a tempestuous river, and the ferryman who conducts the souls to the material world when they are born, will not take them again to the world on yonder side. Thus to the pupil who seeks for mystical knowledge the question arises as to whether it is not possible to build the bridge which leads in both directions across the river. Can there be knowledge of the miracle of life *before* birth as well as of life *after* death? Such was the question in the soul of Goethe. He put this question into the form of a fairy-tale in order, later on, to say more about it in *Faust*. Rudolf Steiner studied the fairy-tale in which these problems were first voiced by Goethe and found more in them than Goethe had realised in his lifetime.

Rudolf Steiner began to interpret the fairy-tale, and it was not to be wondered at that an audience willing to listen to such things was drawn, partly, from the Theosophical Society. The result of this connection and of lectures which he gave on the mystical and historical problems of the founding of Christianity was that Rudolf Steiner became associated with theosophical circles. In books like *Knowledge of the Higher Worlds and its Attainment*, the influence of Goethe's fairy-tale is clearly to be recognised. The separation between the psychical faculties of thinking, feeling and willing and the gaining of control over them as independent powers, show an obvious parallelism with the three Kings in the fairy-tale and with the Molten King who is wrought of a mixture of three metals. The overcoming of this fourth factor is the goal of inner development.

Goethe's fairy-tale and Rudolf Steiner's book, *Knowledge of the Higher Worlds*, can be recognised as giving indications of the Rosicrucian path of initiation and are therefore reminiscent of the *Chymical Wedding* of Valentin Andraë. At the time when the Theosophists discovered him, Steiner was engaged in the study of the Rosicrucian path. Later on in his life, when he was already working within the Anthroposophical Society, he described the differences between this Rosicrucian path and the other paths of initiation. Finally, in the High School of Spiritual Science, he founded an institution in which light was thrown on every ancient, medieval and modern path of initiation, and people were taught how to follow the new ways and to understand the old.

The way of development followed by Rudolf Steiner inevitably led to an all-embracing study of history in the light of tradition and of inner, mystical experience. His book, *Christianity as Mystical Fact*, is an example of this. This book shows that Christ and the Deed of Christ must be taken as realities, as facts, but that evidence of these facts is revealed on the mystic path, not by way of historical data. It is an important book, setting out to explain Steiner's view of the world from two aspects, the one being the aspect of natural science, the other that of the Christian religion.

Rudolf Steiner was a great and wonderful interpreter of Christ. Hundreds of lectures given by him were upon this subject. Naturally, he also studied and spoke of the other great

Founders of religions—Buddha, Zarathustra, Mani, Scythianos, Moses and others. But Steiner's researches give Christ a different position from that of other teachers. Steiner says of Christ that He is a Cosmic Being, of cosmological significance, One who works in the great changes that take place in the human soul and in the whole planetary system; Christ is only a Founder of religion in His incarnation as man. For Steiner, Christ is present in the epochs *before* the founding of Christianity, when men also worshipped Him. Steiner's teaching here is in complete agreement with St. Augustine, who expressly states that in the pre-Christian era Christ was known by and worshipped under other names.

Vishva Karman in ancient India, Ormuzd in Persia, Horus in Egypt, Serapis in Babylon and Egypt—all these are names for the God who is the Christ at the different stages of His approach to the earth. The Logos who finally appears in the flesh has passed through many stages on His descent. These stages are known by the great Mystics and the Founders of the religions. The several religions therefore do not contradict one another, but represent *stages* of one mighty stream of evolution which is not yet finished but is still proceeding. The view of Rudolf Steiner was that religion, primarily, is a reunion with the Divine Cosmos which the human being has lost, that there is also a re-ascent, a return to the Divine and that this is the essence of the religions of the future, just as that of the ancient religions was the Divine origin.

It is obvious that in such a conception, Christ will be a *living* Being and that what has already been given, or what is past, can never be considered as the only possible means of salvation for the souls of men. In the sphere of religion too, there can be unbiased research, free from trammels of Church or philosophy; every moment of such research opens out something new that can be perceived in phenomena and introduced to widen man's picture of the world.

Here lie the roots of the different forms of opposition which confronted Rudolf Steiner. It was felt on the one side that he was giving out too much, and on the other that he did not adhere to certain earlier conditions which meant that the authority of the Church was being endangered by teachings that allowed as much space for renewal as for tradition.

Rudolf Steiner himself never attacked anyone in self-defence. It was seldom enough that he ever put right or rejected anything. On the subject of opponents his opinion was that anyone who had dealings with them was wasting time that ought to be given to positive work and that those who revelled in attacks should be left to take pleasure in such pursuits. In the end, after all, truth is victorious, and the public learns more when it is necessary for them to form their own judgments than when "The Truth" is blazoned at them.

Such was his attitude in the Krishnamurti affair. When it was spread abroad in the Theosophical Society that Christ was to appear again in the flesh, Steiner was forced to deny such a teaching. Christ could appear in the flesh once and once only, at a single moment of history. At a time when everything had become earthly and the Cæsars themselves were venerated as Gods, Christ appeared in the flesh. Thereafter the possibility of ascent to the Spirit was given into the hands of men. Whether they would be willing or not to take advantage of this possibility, was a matter for them. World evolution as such had reached and

(continued in page 44)

The Month's Magazines

THE ARYAN PATH. (London Office, 17 Great Cumberland Place, W.I.) 1s. 6d.

The current issue contains some first-class articles of general interest. Nothing could be more illuminating to the layman than Llewelyn Powys's article, "The Animal Wisdom of India." One does not need to be a well-read adherent of Theosophy to discover just where Mr. Powys "goes off the rails." All honour to him; he fights manfully on a fast-losing side. A member of the Powys family could not be without wit. Unfortunately, in metaphysics, wit is never mistaken for wisdom. Gerald Bullett contributes a "note" on "Behaviourism"; and Stella Gibbons a delightful "Satirist's Apology."

THE SUFI. (Quarterly: Æ. E. Kluwer, Deventer, Holland.) 6s. per annum.

The April *Sufi* contains articles by Dr. W. J. Stein and Mr. Alan W. Watts, both contributors to THE MODERN MYSTIC. Dr. Stein writes on "Old and New in the Present Day," and Mr. Watts discourses on the "Birth of the Divine Son." A short but excellent article on "The Spirit of Sufism" by Musharaff Moulamia Khan provides the layman with a short introduction to the subject. A most interesting contribution is Laure Henrotte's "The Cathedral of Chartres." The *Sufi* is well printed and very readable.

THE ROSICRUCIAN DIGEST. (Rosicrucian Press, San Jose, Calif., U.S.A.) Monthly. 1s. 2d. post free.

One of the most admirable features of the *Digest* is the frequent reprinting of ancient MSS. The current issue contains a "Mystic Legend from the Original Edition of 1662 of John Heydon's 'The English Physician's Guide, or a Holy Guide.'" Heydon was associated with Sir Francis Bacon and his Rosicrucian work. An excellent science article, "War—A Biological Necessity?", an excerpt from Aristotle, and an interesting contribution on a karmic theme, "Why Was I Born Like This?" are amongst the principal features. But most readers will be intrigued by Mr. Ralph Lewis's account of his travels in Europe last year, particularly by his initiations in Brussels and Paris.

BACONIANA. (The Bacon Society Incorporated, 47 Gordon Square, London, W.C.1.) 2s. 6d.

The principal contents of the current issue include "Stratfordian Impostures," "Bacon's Great Aim," "Is there a Shakespeare MS. Poem in Spencer's Tomb?", "The Mystery of the Folio Printer" and much other interesting material. The number of *Baconiana* is calculated to arouse the interest of the layman in the greatest literary mystery of all time. The entire absence both of fanaticism and pedantry, and the conditions, whilst conforming to the essentials of authority, also a high standard of literary quality.

THE OCCULT REVIEW. (Quarterly: Rider & Co., Paternoster Row, London, E.C.4.) 1s. 6d.

Polynesian Magic and Western Psychology; Was Pythagoras Right?, and *A Sitting with Frau Silbert*, are among the chief features of the April issue. Of most interest to our own reader will be *The Three Points of the Triangle*, by R. C., and Mr. Alan Watts's *The Whole and Its Parts*.

The Spirit of Asia and Modern Man

II.—THE NEW HUMANISM

by Alan W. Watts

IT has been said that to unite one must first separate, and whatever the faults of Humanism as an ideal, it has this virtue as a means: that as a separation of man from nature it must necessarily precede his return to nature. It must not be imagined, however, that this has anything to do with what is usually understood as the "back-to-nature" movement. It is not a matter of returning to the condition from which we started than the Prodigal Son returned to his former relationship with his Father. On the contrary, he returned to a very much more intimate and conscious relationship, so much so that it was for him, and not for the son who had always stayed at home, that the fatted calf was killed. Thus man as the primitive, as the savage, is like the son who has never left his home; he is so closely in touch with nature that the distinction between natural and artificial does not arise for him, and yet, if we may alter the words of Kipling, we must say of him, "He does not know nature who only nature knows." Indeed, so close is his union with nature in and around himself that he attributes personality to wind, rocks and trees and is almost unable to distinguish between dreams and waking life. In his own moods and impulses he sees the "outward and visible signs" of gods and demons, and the whole animate and inanimate universe is one with him in the kinship of personality. But he has not the civilised man's sense of personal identity; he has not one soul but many. He has not the same sense of personal responsibility, for to him all his emotions, feelings and obsessions are distinct beings dwelling in his own body.

But with the development of consciousness and the sense of identity, man becomes estranged from nature; he becomes self-conscious and uses the word "I" instead of referring to himself in the third person. For just as the child says, "Peter wants it," the savage says, "'Mbongo faithful servant," because neither can distinguish clearly between subject and object, between themselves and the external world. But when he becomes self-conscious, man rejects the idea that his moods and impulses are distinct beings of unpredictable behaviour, and accepts some responsibility for them. He finds that through reason they can, to some extent, be controlled, and that the natural forces of the external world can also be made to submit in some measure to his conscious will. Hence there follows the struggle for mastery between man and nature, and man feels himself more and more a distinct and isolated being, so the struggle increases. In this way the philosophy of Humanism is evolved, for man places his trust in the growing power of his own reason as against the irrational forces of nature.

He glorifies himself by the measure of his separateness from and his rulership over the non-human world. To persist in this attitude, however, involves, as we have seen, a number of unfortunate consequences. For carried to its extreme isolation is the equivalent of lunacy, and every mental specialist knows that the lunatic is the most isolated person on earth. The part only has meaning in some constructive and harmonious relationship with the whole, and no one would think much of the steering-wheel of a car if it suddenly decided to step outside and inspect the front tyres. Nor would it be considered especially useful if it was so far unable to preserve its identity as to become involved with the gear-box, for in all things there is a Middle Way, which means simply a sense of proportion and relationship.

Hence the separation of man from nature called Humanism is in fact a preparation for a more intimate and fruitful union, a matter of *réculer pour mieux sauter*, a standing-away from the trees in order to obtain a view of the wood. In childhood there is no fruitful distinction between male and female; therefore children do not produce children. Thus before man can bear fruit he must become fully aware of the division between the two sexes. In adolescence this division is the cause of estrangement; the boy is somewhat contemptuous of the girl; he no longer plays with her as in childhood, but seeks companions of his own sex. Yet later on this estrangement gives way to the new union of marriage, and a child is born. There is this difference, however, between the union of marriage and the union of childhood: that in the latter the distinction between male and female has no meaning and is therefore not recognised, whereas in the former the distinction is not only recognised but also has meaning. And the meaning is the child, for the child is the *raison d'être* of an otherwise absurd division. Thus there are three stages: the first

where there is no distinction, the second where there is distinction but conflict, and the third where there is distinction and harmony, and, as a result of harmony, meaning.

What is true of man's sexual life applies also to his spiritual life. This is not to say that religion is an expression of sex, but that both conform to certain laws or principles which operate alike on every plane of activity. At the present time Western civilisation is just coming out of the adolescent period; masculine reason is beginning to realise its inadequacy without feminine nature. In terms of individual life, our task is now to resolve the conflict between ourselves and the outside world (and for that matter the inside world of our innumerable emotions, impulses



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known amongst English Buddhists. He is a member of the World Congress of Faiths and a keen student of Oriental philosophies. Possesses an encyclopedic knowledge of the bibliography of Buddhism.

and desires). Socially, the task is to replace the conflict between man and nature by fruitful union, which must involve the end of that mere exploitation which degrades the exploiter to no more than a wealth-making machine. Thus we must try to succeed where the short-lived cultures of Greece and Rome failed. There were some few Greeks and Romans who overcame slavery to the intellectual and military machines (hence the Sacred Mysteries) but their influence was too slight to save their peoples from degeneration and conquest by barbarian masses. In Humanism Greece and Rome were splendidly successful, and it was only right and natural that modern Humanism should have derived its inspiration from them. But if we are to preserve ourselves from their fate we must look to those ancient cultures which lived beyond adolescence to maturity and old age—to India, China and Egypt. Of Egypt much is already being said in these pages, and therefore we shall confine ourselves to India and China.

Although generalisations are dangerous we have to use them in any brief discussion of world movements. Thus when we make any general distinction between East and West, we do not deny exceptions, but in the main it will be agreed that whereas the West has glorified man by separating him from the universe, the East has done so by bringing the two into unity. In this union we have the basis of a new Humanism. For the Buddha, the Avatar and the Man of Tao are not Supermen, not splendidly isolated beings ruling the world like gods, but great simply because they embody the principles on which the universe depends, because they express its meaning, because they are what in Christian terms we should call the Incarnate Word. This union is quite distinct from the union of primitive man, for before

India and China reached spiritual maturity they had passed through the stage of reason, through the period of ordering and subjecting nature. For, nearly 2,000 years before Christ, India had evolved the highly reasonably Laws of Manu, and it would seem that somewhere in the same period China produced the cultivated personal and social principles of her ancient classics. Thus it is the greatest mistake to imagine that the important mystical philosophies of Asia, Vedanta, Buddhism and Taoism, advocate simply the absorption of man into the universe; that is chaos, mere formless vacuity, not cosmos. They do not wish us to return to the primitive condition of being unable to distinguish between ourselves and nature, to our "first birth" when there is no division between man and woman. They seek instead the "Second Birth" wherein man and woman unite while remaining different and produce a child, wherein man and the universe unite while remaining different to bear a Holy Child, to realise a Tao, a Dharma, a Meaning, between opposites which were formerly in conflict. For just as the child gives meaning to man and woman and is the cause of love between the two, so also there is a Child which gives meaning to oneself and the world, which also calls forth love between the two. Eastern philosophy is the art and science of bringing that Child to birth, and although the whole secret is already contained in Christianity, it is only in symbol form. The wisdom of Asia will help us to pass from the form to the substance, to understand the story of Christ, the Holy Child, less as an historical event than as a personal experience. For what is important is not so much that Christ was born in Bethlehem some 2,000 years ago, but that he should be born in us now so that we may say with St. Paul, "I live; yet no longer I, but Christ liveth in me."

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Is There Evidence of Survival?

by Robert Harborough Sherard

FRÄULEIN NIETZSCHE, the devoted sister and nurse of the great Friedrich Wilhelm, was so impressed by the way a study of the character of Oscar Wilde which had appeared in the *Graphologische Monatshefte* for March-April 1905 tallied exactly with the opinion she had formed of it from her study of his works and from all she had heard and read about him, that this distinguished lady became an immediate convert to the scientific truth of graphology. Possibly her interest in Wilde had been heightened by the facts that he died in the same year (1900) as her brother and from much the same causes.

The *Graphologische Hefte* are published in Munich and the authoress of the article which so impressed Fräulein Nietzsche was the Baroness Isabella von Ungern-Sternberg, who in 1905 was Vice-Presidentess of the Paris Graphological Society.

The three documents on which this distinguished Russian lady based her purely scientific study were three letters from Mr. Wilde.* Of these, two were letters addressed to the present writer, one in the spring of 1883, at the time when he was writing *The Sphinx*, and the other in the spring of 1895, when he was in Holloway Gaol. The third (reproduced in this page) was written when the fatal malady which destroyed him at the early age of 46 had got to grips with him for the death-struggle.

The Baroness's study of these letters seems to have inspired her with as great an admiration for his character as her reading of *Intentions* had originally aroused her enthusiasm for his talents. A very striking sentence in her estimate of the writing declares: "One finds nothing pathological in Wilde's handwriting, not even in the letter from Holloway Gaol, as soon as we make allowances for the natural agitation caused by fear and hope, sickness and humiliation."

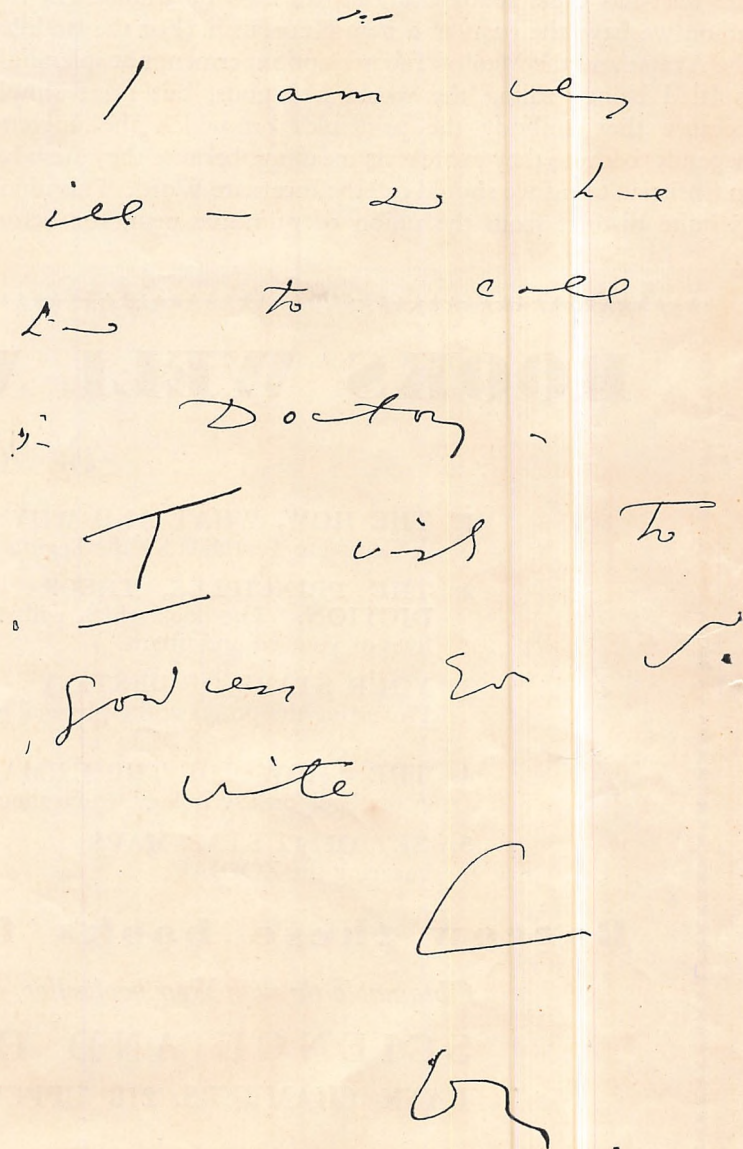
It would be highly instructive to know what the Baroness would have to say about Wilde's character as graphologically deduced from the careful tracing made over a facsimile of a message presented to the public as coming from Oscar Wilde in the spirit world and as written, through the agency of the hand of the automatist, by Oscar Wilde himself; and printed in the appendix to a book entitled *Psychic Messages from Oscar Wilde*, published twelve or thirteen years ago by T. Werner Laurie Ltd., but long since out of print. (Fig. 2.) The copy from which this tracing has been made was kindly lent me by Mr. Werner Laurie himself. It is his "file" copy. In sending it to me for the purposes of this article, he informs me that he can tell me nothing about Mrs. Travers Smith, that he lost sight of her years and years ago and that her last address was in Chelsea. He also remembers that the manuscript was a most untidy one and necessitated great revision and rearrangement.

Mrs. Hester Travers Smith is the lady whose name appears on the title page of the *Psychic Messages* as the author of *Voices from the Void* and editress of the volume in question, which is issued with a preface by Sir William F. Barrett, F.R.S., to whom

*[Our thanks are due to Oscar Wilde's literary executor for kind permission to reproduce the letters accompanying this article.—ED.]

it is dedicated with his permission by the editress, "respectfully and gratefully." In this preface Sir William pays tribute to the entire honesty and trustworthiness of the automatists themselves, and he also refers to the extremely interesting and impartial study of these Oscar Wilde scripts which was published in *The Occult Review* for February 1924 by Miss G. D. Cummins, whom he describes as for many years a friend and collaborator of Mrs. Travers Smith. He says that in these scripts "the striking personality of the *soi-disant* Oscar Wilde gradually became apparent," and adds that Miss Cummins remarked that "style, handwriting, personality, the speed of the communication, the facts unknown to the mediums, must all be carefully considered."

The tracing is described as "a copy of automatic script obtained Monday, June 18th, 1923. There were present Mr. V.,



FACSIMILE OF WILDE'S WRITING TOWARDS THE END.

Mrs. Travers Smith, Mr. Dingwall (Research Officer of the Society for Psychical Research), Miss Cummins. Mr. V. was the automatist, Mrs. T. S. touching his hand." "Mr. V.," it should be explained, is apparently the name that Mrs. T. S. elected to give to Mr. Soal. (I can't help thinking of *Vae Soli* and wondering whether Mrs. T. S. for that reason chose the letter "V" for Mr. Soal's designation.)

This script is one of those from which Dr. Nandor Fodor has selected extracts in his article in last month's MODERN MYSTIC. He, however, describes these scripts as having been produced by Mr. Soal, to whom Mrs. Hester Dowden was giving lessons in automatic writing. He quotes as one of Wilde's later writings, and as a proof that his wit was not tarnished, the lines with which Mrs. Travers Smith opens her record of the séance of June 18th, 1923, which she calls the second script: "Being dead is the most boring experience in life. That is, if one excepts being married or dining with a schoolmaster."

I will not stop here to remark on the banality of this alleged *bon mot*—the tracing I send you is not with reference to that.

Okay Wilde
Dont I degrade me into giving
you facts. Enquire about
Mrs Chan Town I had the honour of
her acquaintance some years ago.
Is that

There is a "serpent lying in the grass" in this text which shows that *under no possible circumstances could the message have come from Oscar Wilde.*

Let us get at once to the lengthy passage on Shaw which appears in Mrs. Travers Smith's book as having come through her hand at the ouija board at 11 p.m. on July 2nd, 1923. Here Wilde is made to say: "After all, he is my fellow countryman. We share the same misfortune in that respect." The word "misfortune" alone would cause me to discard this message as ever having come from Oscar Wilde. He was proud of being an Irishman, very proud. He was the son of Speranza, who was an Irish patriot in every sense of the word. And though Oscar Wilde never shared in her emotional republicanism and revolt, he was always keen to assert, even as a boast, the fact that he was an Irishman.

On a well-remembered occasion he said: "I am not an Englishman, I am an Irishman—which is a very different thing."¹ The fact that he jettisoned the "O'Flaherty" in his name, which had been chosen for him by his father as a good ancient Irish name, and which came from those "wild O'Flahertys" who were such terrific fighters for their country that Cromwell's

soldiers made an addendum to the Litany and prayed God to be delivered from them, is only another proof of the extreme secretiveness which was part of his nature. Irishmen and Irish matters were not popular in his day in the London society to which he aspired; and though he never denied his nationality before he had "arrived," he took particular care not to let it transpire. In some circles in Dublin it was held that he was an ardent Irish patriot. He never showed it, but one of the facts which have been adduced as a reason why he did not "skip his bail," as he was urged to do—amongst others by me—was that he was "an Irish gentleman and as such would face the music."

It may be noted that he selected his bride amongst the women of the city of his birth, a pure love-match without any suggestion of fortune hunting in it. Once, lecturing in Dublin, he won over an audience which was not at all sympathetic. His opening remark, "Let there be nothing in your houses which was not a joy to the man who made it," was received with ironical laughter. He immediately went off into a eulogy of Ireland, and gradually worked his hostile audience into sympathy which reached the culminating point of enthusiasm when he declared, in accents which filled many eyes with tears, "When the heart of a nation is broken, it is broken in music."

And now we are asked to believe that this same Irishman would commiserate with a brother artist for being an Irishman and speak of his nationality as being a misfortune such as he suffered from himself.

And what immediately follows on this? Who ever saw a vulgarism, a slang word used by Wilde the writer or heard him ever use, even jestingly, a word from the *langue verte*? Did the people present at that séance really believe that Oscar Wilde, speaking of Shaw, described him as "the true type of the pleb"? When I saw this quoted as having been written through the automatist by my late friend, I rushed for my Oxford Dictionary (I had never heard the word "pleb" and didn't know what it meant). I found there that it was a slang word meaning "plebeian." Oscar Wilde most certainly did not know the word and under no conceivable circumstances would he have used it. He hated abbreviations. I could as soon have fancied him saying, "Mine's a rasp," or "A gage for me," when responding to an invitation to select a fruit at a Nonconformist high tea. He had a very peculiar feeling about words—those ending in *ette*, especially, disgruntled him.

And then the phrase that follows this atrocious vulgarism. Surely even Wilde's bitterest enemy will admit that he wrote grammatical English. Now what about this: "He is so anxious to prove himself honest and outspoken that he utters a great deal more *than he is able to think.*" And how is the next sentence justifiable from the pen, automatistic or otherwise, of the man who wrote me from Paris, in the letter reproduced herewith, "The rhythmical value of prose has never yet been fully tested. I hope to do some more work in that genre as soon as I have sung my Sphynx to sleep. . . ." Here is the sentence in the script: "He cannot analyse; he is merely trying to overturn the furniture and laughs with delight when he sees the canvas bottoms of the chairs he has flung over."

Rhythmical prose!

One might compare this criticism of Mr. Shaw with other critiques by Oscar Wilde, as for instance his passage about Meredith in *Intentions*, and notice the difference of style. In the Wilde script, by the way, Mrs. Travers Smith, at the ouija board,

¹ To an interviewer in *Le Gaulois* in June, 1892.

on July 6th, 1923, at 11.45 p.m., with Miss Cummins recording the message, prints the most absurdly worded, nonsensical diatribe against Meredith. Wilde is supposed to have said that this writer whom he so immensely admired was a man without any appreciation whatever of beauty; that he was so completely clogged that his ideas escaped and only words were left. "But after all what an immense achievement it is to plait the English language—I never attempted this experiment myself. . . ." The spirit Wilde, who seems to have forgotten his ambition to write rhythmical prose, concludes this diatribe by the following sentence: "Meredith collected them [words] and wove them so intricately that his intelligence was cramped by them and no one ever penetrated their crustated masses."

Rhythmical prose again!

Hotel Voltaine.

2 rue Voltaine.

Wednesday.

My Dear Robert,

I send you the volume of the true post, and the false friend: there are some new things in it Charles Cathedral, and the Vikings Enns, which have much beauty in them, the latter particularly and the Enns. I hope you will like the rhythmical value of prose has never yet been fully tested, I hope to do some more work in that genre as soon as I have sung my Sphynx to sleep, and found a trustworthy there to catalogue.

Ever affectionately yours
Oscar Wilde

Letter written by Oscar Wilde to the author in 1883, during the time he was working on the "Sphynx."

But it seems to me, with reference to all this about Shaw, very curious indeed that Wilde, who appeared to be *au courant* with all that was being published on earth and could dictate glibly on living authors, did not have one word of reproach to address to Shaw for having not only given whole-hearted support to

Harris's infamous publication, *Oscar Wilde: His Life and Confessions*, but for having further gone out of his way to inform the world that he, Wilde, had died in Paris "an unproductive drunkard and swindler." Surely even the most Christian wraith would have let *some* comment on so cruel and damaging a statement guide the pen that was taking down his words.

Here an interruption. If Wilde's spirit wished to communicate with the world which had so cruelly treated him, why is it that of the four staunch friends, of whom three are still alive, not one single one has ever had the faintest whisper from him from *outré-tombe*? Douglas to my knowledge and belief has never had any experience which might be interpreted as a desire of the disembodied friend, who so loved him, to communicate. And yet Douglas, as he has told us himself in his *Autobiography*, is susceptible to psychic intervention.

Then there is Martin, who was so good to him in Reading Gaol, and who is now a confirmed spiritist, firmly convinced that he is in communication with the outer world through a high priest who lived in the time of the Crucifixion. He has never had the least intimation that his whilom protégé had words for him. And then the writer of this article, who has never even seen him as he remembers him in one single dream these thirty-seven years of dreamful nights. How often have I endeavoured to evoke some call from the beyond. A glacial silence!

For when, two years after his death, I spent a lonely hour by his grave in Bagneux churchyard, my whole soul went out in a mute prayer to him that if it were in his power he should in some fashion reveal his survival to me—a prayer that I most strenuously repeated when, in 1934, I stood by Epstein's monument and prayed and prayed. But as far as poor Wilde is concerned, there has been not the faintest vestige of a sign, though I have sometimes wondered whether this extraordinary line of conduct which I have pursued towards his memory for forty-two years may not have been inspired and prompted by some driving psychic force, that has carried me on and on from my first book, *The Story of an Unhappy Friendship*, to the latest one, *Bernard Shaw, Frank Harris and Oscar Wilde* (Werner Laurie), in which I clear his memory from the slanders of Frank Harris, approved of by Bernard Shaw. I feel so strongly about this that I have practically come to the conclusion that a man on earth has no *libre arbitre*, does not act from his own free will, but has a manifest destiny to which he is forced to proceed. I am not a fool, and knew exactly what would be the cost to me in slight, insult, boycott, social taboo, slander, misrepresentation, poverty and humiliation that this line of conduct would bring with it, and here I have been going on and on for forty-two years. *Pourquoi?*

For Wilde apparently can communicate with our world, and the occasion to which Dr. Nandor Fodor refers was preceded by the séance which took place at the house of André Gide, when there were present the author of *Si le Grain ne Meurt*, a Belgian painter called Theo von Ruysseberg, and the young Neapolitan poet Giuseppe Vannicola, who though only about 35 years old had long snow-white hair, a young face, and "such young eyes." There was also an intellectual lady who acted as writing medium or automatist. Vannicola died over a quarter of a century ago, and in an article published in the Naples *Mattino* after his death (*articolo postumo*) he describes a conversation *d'outré-tombe* with Oscar Wilde.

(To be continued)

as it were a mental Frankenstein which, as Herbert Spencer has said in effect, becomes a bar to all further valuable knowledge until vanquished.

There is, however, in accordance with occult findings another Karmic cause which works out either in the form of vehement scepticism resulting from a vague fear, or else in the form of a frankly avowed fear relative to anything associated with the occult. There are many people, for example, who become strangely excited or acrimonious as soon as the subject of Occultism crops up, or there are others who "don't want to discuss that sort of thing because they are frightened of anything to do with it." Such persons are reaping the Karma of abuse of occult knowledge in the past. That abuse in its most pronounced aspect took the form of the practice of Black Magic, with its eventual disastrous consequences to the practitioner. The ultimate outcome is an unreasoning fear of anything connected with magic at all. And I, of course, use the word in its broadest sense, for true Magic is that science which produces certain definite effects by means of the subtler forces of Nature. Church ceremonial, spiritualistic phenomena, the supernormal powers of the Yogi, all these are forms of Magic. But as they are not employed for selfish and evil ends they come under the heading of White Magic and not of Black Magic. Nevertheless, he who is suffering from fear-Karma makes no such differentiation; like the individual who suffers from a horror of snakes, he or she feels that same horror towards all snakes whether they be venomous or harmless.

To revert to scepticism in its broad sense, whether it be more specifically the result of fear-Karma or not, there is no gainsaying that it has distinct drawbacks. However tolerant or sympathetic one may feel towards the sceptic's attitude, one nevertheless seeks if possible to alter it for the following reason. The vehement sceptic remains a sceptic even after he has shed the gross physical body. Scepticism makes for that unenviable condition which is termed "earth-bound." The case of a deceased personal friend comes to mind.

He was while on earth a man with an unselfish and fine character, but his philosophic outlook was entirely materialistic; that is to say, he believed that after death one is "snuffed out like the proverbial candle." Moreover, any notions expressed to the contrary only filled him with repugnance, so that it became both useless and unwise to try to alter his point of view. What was the result? After his death, he wandered about the house, passed the time more or less in boredom deeply disappointed because he could make no impression on his family. Knowing his condition, I had several conversations with him. I told him that if he would only "get a move on" and realise it was not in the least necessary to stay where he was, he might enjoy the freedom and felicities of the higher planes as even I could enjoy them when out of my body at night. His answer was significant if discouraging. He said: "I don't believe there are any higher planes and I'd rather you didn't talk about them."* Another case comes to my mind, although with this one I was not personally associated. A theosophist friend told me that after Charles Bradlaugh, the great Rationalist, had died, Mrs. Annie Besant went to him in her

astral body and said: "Well, you must now admit there *is* such a thing as an after-life?" "Yes," he conceded, "you were right and I was wrong." "All the same, you know," she added, "you won't be here for ever; you'll as it were die from this plane and go on to a higher one." "What nonsense!" he retorted.

Yet in considering the rather unfortunate consequences of dogmatic scepticism we may seem to find ourselves at variance with the well-known poetic line "There is more faith in honest doubt, believe me, than in half the creeds." But it should be noted that the type of scepticism at present under review is not honest doubt at all, but rather a disturbance both in the mental and emotional bodies. Honest doubt is something calm and unemotional. It weighs the pros and cons of the matter and then merely becomes conscious that it has arrived at no satisfying conclusion. Honest doubters do not "go off the deep end" whenever conversed with on the subject of survival or occultism, for they are not fanatics with preconceived notions. Neither honest doubt nor good-natured scepticism produces unpleasant results in the after-death state as I have reason to know from personal communications. Let me give the case of a friend of mine who passed over not so long ago. She was a vivacious, extremely kind-hearted society woman I had known for many years and whose country house I frequently visited. . . . Now I must here confess that there is in me at times something of the *enfant terrible*, and given the right sort of listener I take a perverse delight in casually stating the most seemingly fantastic occult truths as if they were the commonplaces of every-day conversation. The effect of these utterances on my friend was to send her off into fits of good-natured laughter. Her attitude if put into words might be expressed: "Of course the whole thing is only delightful nonsense, but do go on, tell me more!" Later on, after she had passed over, naturally I said: "Well, what about it all now? Have you still reason to laugh at my fantastic extravagances?" Whereupon she told me in effect that in spite of her laughter and scepticism much of my "teaching" had "sunk in" and had made a lot of difference to her life and happiness in her new environment. By way of rounding off the story I may add that she described a particular trinket she wished me to have, partly as a memento and partly as a means of establishing an easy *rapproch*. I afterwards learned from her son that the description was perfectly accurate, though I personally had never to my knowledge seen the trinket in question.

From the foregoing it becomes evident—not to mention the dictates of ordinary common sense—that it is always expedient to know at least something about a "country," plane or state before one goes there. And in this connection we see one of the values of even the most (to us perhaps) naive and primitive religions, as we also see the wisdom of those who sponsored those many religions for the benefit of man. All sects, all creeds, however tainted by superstitions, are agreed on one point; viz. that there is an after-life of some kind, call it by what name we will. Thus the adherents of each religious sect, however much they may foolishly quarrel with those of other sects, are at least familiar with the idea of survival and are comparatively safe from ultimately finding themselves in the predicament of the dogmatic sceptic whose psychological make-up is not uninteresting, but whose self-made Karma is hardly enviable.

* Since then a "helper" has taken him in hand, with encouraging results.

SOME REFLECTIONS ON THE FACTS AND THE IMAGES OF MYTHOLOGY—(continued from page 9)

prehistoric conditions of life; and a sympathetic examination of scientific theories of geological evolution—if one allows for a somewhat different calculation of the geological epochs as suggested above—placed side by side with legends or myths of this nature, can have a remarkable coincidence. I think that mythology and legend provide the clues to the discovery that *human* consciousness and life is older than we suppose, and that the solid Earth is much younger than we imagine.

If there is such a thing as “unbornness” and “immortality”—which I am sure there is—then it is the eternal nature of that part of our being which comes from the “Great World.” And in comparison with the age of the material form and transformations of our planet we may well call it eternal; and therefore primal. It was there first. *I* come from the Great World; but I have my beginning (my earthly incarnation) in Annwn—in Nature.

The Bible too is not without its hints of the pre-existence of Man before the final consolidation of the earth, with its plants and animals. One can allow oneself the magnificent picture of an unfallen humanity brooding god-like amid the “stones of fire,” watching the stupendous preparations for the first act of the earthly drama!

The mythologies of the world are all of them the outcome of religion, which was once “vision,” and later transformed into symbol. They served to re-bind human souls whose memory had become darkened, to thoughts of their divine origin, together with the vision of the development of the natural world, and the relation of the one to the other.

The circles, the wheels, the spirals, the squares, the triangles, and all the other patterns which we find carved on the ancient stones and monuments, were all of them a secret script recording the connections and correspondences between the macrocosm and the microcosm known to the seers of old. In Welsh mythology we read of the Stones of Gwyddon and Ganhebon on which were inscribed all the Arts and Sciences of the world. In Egypt, the wisdom of Hermes was likewise inscribed on two pillars. In Ireland, two statues (or stones) represented, to those who were introduced to the Mysteries, “Science” and “Art.”

This two-fold enigma, wherever we may find traces of it, is what lies behind the question and answer of the Master Bard and his pupil—the knowledge of the beginnings. Science is concerned with the visible created world; Art with the drama of the soul. The soul cannot find itself in Nature—it is nowhere within the realm of merely external knowledge. It can be linked with Nature only by what is divine: the religion of the Spirit. So Spiritual Knowledge is the only harmoniser of the temporal and the eternal. Every mythology pictures this. It was the great secret of the old Mystery schools. And the attainment of this knowledge was first of all preserved in humanity as a *memory*, and only long afterwards became the *striving after Truth*.

And now to go back to the problem of Atlantis. The researches that have been made about it are of two kinds—(and this is in keeping with what has been said above)—scientific, and occult. At least two thousand books have been written about it, and what is contained in Bessmertny’s *Das Atlantisrätsel* is a gathering together of the greater part of these different views. It really seems as though at the present time Atlantis stands, together with the problem of the Arthurian tradition, at the summit of western inquisitive speculation; or even of all human speculation. . .

But so far, only one of the “pillars” of research has found general favour, the scientific one. What has been offered from the more occult standpoint by Steiner, Scott-Elliott, Donnelly, and others, has not been accepted except by a few. Our modern age is so occupied in the search for what it calls “reality,” that it has come to deny the fact that “reality” cannot be the whole truth unless it brings the problem of the evolution of the soul and spirit also into the field of observation. And it must be dealt with with the same fervour as the former. Mythology and legends present the key to this side of the question. Certainly this key has been used; but almost entirely from the point of view of science.

So the inevitable conclusions have been drawn that legends and myths present primitive symbols only; that gods are deifications of men; that legendary heroes are personifications of Sun or Moon or forces of Nature; in short, that all that is not symbol is superstition. It is admitted that these things became religious beliefs, and their ingenuity and beauty may call forth admiration but they were *primitive*, and this word is used generally in a derogatory sense.

If the truth be told I suspect that there is a little fear that the ancient races are stealing our thunder—those seemingly wild barbarians—who yet could make buildings that were sublime and whose arts and crafts cannot be equalled by us for livingness and subtlety and beauty.

How was that beauty possible? I believe it was because their religion—no matter what the names of their gods—was a memory of the “Great World” whence they had come; and this memory was fostered by an education that made their leaders seers and magi. And since atavistic, though simple, seership was practically universal among people whose blood-stream bore the imprint of an unmixed ancestry, the initiated leaders could impart to them the contents of their greater and more inspired wisdom in dramatic and imaginative pictures, and they were unquestioningly accepted. They could teach them Arts from out of the Science of a spiritual world, and Sciences from out of the Art born of *self-knowledge*. So the ancient civilisations were founded entirely upon Religion.

For the leaders of the people during pre-Christian millennia the vision that they attained through initiation of the destruction of Atlantis, marked not only a world-catastrophic event, but a new beginning. They looked back and saw the prodigious disaster of Atlantis not only as a stage in the physical evolution of the planet, but as a stage in the evolution of consciousness—a “fall” from a universal capacity to hold intercourse with the spiritual world—with the “Fathers”—down to a “Götterdämmerung” which was destined to increase even to an ultimate forgetting of the Spirit. One has only to read between the lines of many myths and legends to discover this.

They saw this forgetting as an inescapable corollary of the process of ever deeper and deeper acquaintance with the physical earth. By being more “incarnated” was the only way by which men could really come to grips with the earth, even with the mineral kingdom, in order to overcome it. Everywhere in the traditions of antiquity the lamentations of the sages may be found. Once we hear it, we cannot escape from it; till it is finally silenced with the last of the medieval alchemists.

The stupendous vision has been ground by the mills of God into its smallest particles—the fairy-tales. If it is true that “without vision the people perish,” then I think it is true that

(continued in next page)

the old fairy-tales live on in humanity's darkest hour, so that people may wonder, and ask: What do they mean? And so men are thirstily seeking again—really—for that fountain that flowed fourfold from the sacred "Mountain of the West," and came to rest, transfigured, and only recognised by a few, in the legend of the Holy Grail.

Legends are fundamentally of two kinds. There are those that clothe *external* happenings in a kind of "fairy-tale"—such as for instance the legend or myth of Osiris who is slain by Typhon. This is a legend of human birth when one understands it from a certain aspect. It is an external event pictured by the human soul as an image of its own "killing" when the first earthly breath is drawn at the moment of birth and it is entombed in the four chambers of the heart and scattered in the blood. It is slain by the storm-wind of Typhon. Birth is an "outer" occurrence—it takes place in the physical world. But the soul's picture of it (which is not always the same as a symbol) is the legend of Osiris.

Empedocles interprets this myth—also correctly—by saying that the original primal Being was once broken up into the four elements, fire, air, water, and earth, and into the multiplicity of being. Hence every surrounding thing is a part of the divinity that was once poured out. It has to die in order that creation might come into existence, and all things are thus in their essence one. So thought Empedocles. In the human being the resurrection of Osiris is in the birth of *Horus*—the awakening of the individual who recognises his divine origin.

In that lovely little group in the British Museum where Isis is holding a child between her knees (dated about 500 B.C.), the child is called *Osiris Un-nefer*, which means the "good being";—it is the reborn Osiris, the regenerated man—who has become like a little child. The legend is here "turned round" from the outer to the inner experience.

Then there are legends that come directly from mystical experiences in the development of the inner life, and which are in one way and another fundamental to all humanity. Of such are often the legends of adventure. In these the soul expresses its inner life through imaginative pictures based on the presentments of the physical world; whereas on the other hand it tends to express its *outer* life—all history—by pictures of a spiritual world, of gods and goddesses.

Among the former class there are of course all the Arthurian romances. The knights have terrible conflicts with giants,* lions, and dragons; they deliver maidens from tyrants. They live out their adventures in company with the influences of Nature, under starlight and sunlight, which have meaning for the life of the soul. Their horses and armour have vivid and strange colourings; and these are the symbols of the processes of a mystical alchemy. In the romances the inner experiences are constantly so close to the facts of actual adventure that, when the later romances are studied, it is possible to trace the actors as historical persons. This is seldom possible with the older legends of adventure. For in them one is caught up more and more into the hero's quests of *memory*, and one is at last swallowed up—like Taliesin by the "old Giantess" Ceridwen—into the pre-natal adventures of the soul in the world of the elements, back to earlier history, and ultimately to Atlantis and beyond.

* The vanquishing of giants meant the overcoming of the hereditary principle, in order to become free in individuality. Lions and dragons had also their counterparts in the soul.

But it would be a mistake to think that such legends or myths were "thought out" in an intellectual way. Both kinds are the result of *visions*. Both kinds—and they are sometimes also combined together—reveal that the fact of experiences of the inner life are in reality inseparable in essence from the fact of the evolution of the world. So we see from this that the qualities of the "two pillars" are everywhere woven into human life. A phrase—so loosely and thoughtlessly used to-day—that man as microcosm is an image of the macrocosm, is the last phantom of what was once a sublime wisdom.

Since Atlantis (according to the second line of research) was the first home of what we call schools of the Mysteries, which later spread as different planetary and solar cults all over the world, that is a good reason (besides the urge of the scientific conscience, which lures so many to the dreams of the mysterious West. The peoples of Atlantis succeeded in doing what is to us a dawning aspiration only: they could unite, by means of Religion "Science," with that "Art" which comes from the supreme achievement of the human soul—knowledge of itself.

(To be continued)

Taurus

by Clare Cameron

This is he who beareth the world on his mighty shoulders,
In poise maintaining its many-coloured splendours,
Guardian of the springing corn, the gems in the veins of the rocks
He is the channel of Water, the vessel of Fire,
He is the foundation of Mankind's towers of dream.

Obeisance unto his husbandry, kindly, firm and enduring,
The quiet Workman in the secret places.
For he is Love's fidelity, the smile on the face of pain,
Fortitude which suffereth long, and that root of Stability
Which remaineth unshaken when the boughs are tossing above

Reason hath need of him, and the heart's caprice,
Unruly desire, and fancy escaping the bonds of experience.
Within this earth, O Man, then plant thy seed,
And upon this base, four square to the four quarters,
Raise thy pyramid to the peak of spiritual realisation.

The International Institute for Psychical Research

The new premises which will in future house the International Institute for Psychical Research were officially opened on Tuesday, April 6th. The Institute's new home at Walton House, Walton Street, London, S.W.3, is replete with many scientific appliances designed to further the work of research.

The Bacon Society

On Wednesday, April 7th, Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order for North and South America, gave an address before the Bacon Society at the Prince Henry Rooms, Fleet Street, London, E.C.4. The address will be reported in our next issue.

Some Psycho-Spiritual Aspects of the Dream-World

(Author of "We do not Die," "God—?," "Gods,"
"Echo," "London Bride," etc.)

Founder of the International Institute for Psychical Research

by Shaw Desmond

IN my two preceding articles upon the life which will one day be ours in the After-Death world, I have considered first, the foundations of our belief in the reality of that world, and, after that, some of the conditions which await us.

The conditions themselves are of intense interest to the scientific student of the psychic, if only because they so exactly fall into line with what modern science is teaching us about vibration and about the "vibratory worlds" which it is dimly beginning to suspect. There as Here, Natural Law holds sway. No abrogation. No suspense of such law by what are misnamed "miracles." Magnificent, assured, the Power Behind Life sweeps onward upon its evolutionary path to what? . . . Certainly, not to any "end," in a Cosmos the very principle of which is change unceasing and for ever!

* * * * *

In a further weighing of the facts behind the "thinking makes it so" on the Astral, as some call the world after death, we are inevitably impelled to a consideration of "dream." Within a decade, the dream-world has at a bound leaped from the position of the Cinderella of science to an import and importance which men like J. W. Dunne, author of the world-famous *An Adventure with Time*, Eddington, and even the fanatical Freuds are only now recognising.

Prophecy is a dangerous pastime, but I will venture to say that the day is fast approaching when the dream-world will be regarded by science as the world of reality—and our world . . .

just a *pied-à-terre* of phantasy! The world of dreams is just one step nearer reality than that other dream we call "life." Whether they officially own it or not, the mathematicians and the physicists in particular are rapidly being disintegrated by the "fleeting facts" which they are not "faced with," but by which they are eluded from day to day. Vainly do these men, themselves phantoms chasing phantoms, seek to find terminologies to fit the new facts . . . only to find themselves driven into a world of dreams in which the chaser has become the chased, in which cause and effect have changed places, and one, as we have I think on the authority of Jeans in his *Mysterious Universe*, in which what are *apparently* like causes do not always have like effects!

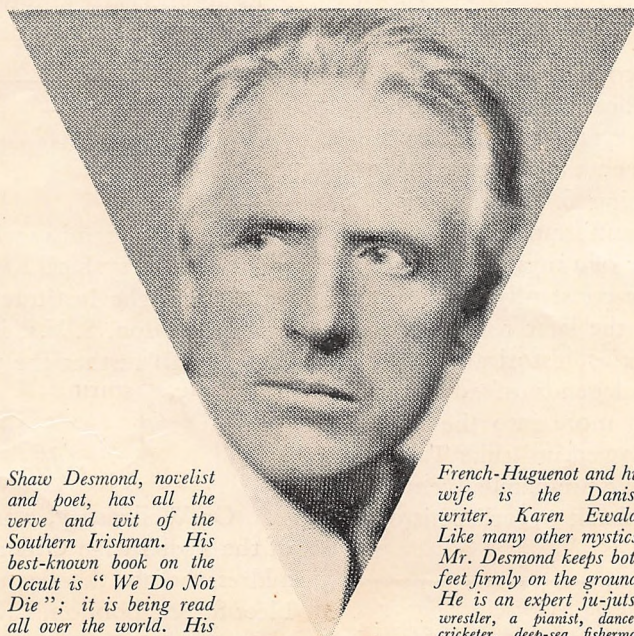
But many of the Four-dimensional Nightmares which to-day haunt their own dreams, scientific and other, are for some of us easily understandable through the occult knowledge which we possess, and it seems to many of us that Science itself will have to become occult or nothing! Those of us in particular who have been experimenting with what is called "*dreaming-true*," and the evocation of "thought-forms" have possibly already a key to our hands to unlock some of the things which to-day are puzzling the scientists, such as the photographs of thought-forms by Fukurai, the Japanese.

I will ask any reader of THE MODERN MYSTIC if she or he do not themselves occasionally pass into dream-states in which they seem by an effort, *not* of will but of the dream-imagination, to evoke at pleasure the scenes and people for whom they long? In that state between waking and sleeping, familiar to most of us, are we not on the very frontier of this magic world of "Make-Believe" in which "thinking makes it so?"

I will go farther.

Is it not every effort of the imagination a sort of "dreaming-true?" We know very definitely from our straitened earth-experience that nothing can come into being without it is first "imagined." And how often have I not heard an astral scientist in his lectures point this out to the audience! How often have I not heard him say: "Oh ye of little faith! You think it is strange that we can imagine things into being—but do you not do the same with your houses, with your ships—with everything. First you have to have the idea. Then you use the hand. As for us, it is sufficient for us to *think direct*! That is all."

For many years I have developed this "dreaming true," as du Maurier called one form of it in what is the strangest and most compelling story of the psychic—*Peter Ibbetson*. I still lack the control absolute, nor can I always "dream true" at will. Nor, indeed, for that matter, can I always bring back with me when I return to consciousness exact memory, or sometimes any memory of my "nights on the astral." But this dream-memory can be developed by nearly anybody, and to develop it is to pass, more or less at will, into the world's Greatest Adventure—the adventure outside time and space. Compared with this,



Shaw Desmond, novelist and poet, has all the verve and wit of the Southern Irishman. His best-known book on the Occult is "We Do Not Die"; it is being read all over the world. His ancestry is English and

French-Huguenot and his wife is the Danish writer, Karen Ewald. Like many other mystics, Mr. Desmond keeps both feet firmly on the ground. He is an expert ju-jitsu wrestler, a pianist, dancer, cricketer, deep-sea fisherman and horticulturist.

Shackleton's or Amundsen's adventures are but themselves "shadowy things of dreams!"

So I think we build the "hanging gardens" which are so popular Over There, stone by stone through the effort of will. We plant our trees, for over there are trees and fruit and blossom, by the same method. Gradually, these things take form before us as we *think*, and if any of our christian-rationalists chortle at this, being "stiff-necked and wicked" in such things, I can only say to them what one of the greater Guides said to me when I expressed a certain difficulty of assimilation of this thought-process: "But, Desmond, do you know of any case on record, even on your 'Sorrowful Planet,' as we of the astral call your world, in which *action* preceded thought?"

It is this dream-like characteristic which runs through everything of the next world—from its absence of the physical body and all "commerce" to the astral nature of its love-life and the predominating part which music plays in this world of dreams.

One striking difference there is between the earth-life and the astral-life. Over There, no physical ailment exists. Of this I can speak, in a way, from personal experience, in the sense that I knew the boy who was one of the first to communicate it to me, his communication being independently confirmed by a medical man if you so care to call the "spiritual healer" of the astral.

This child in life, though a luminous soul, had never been able to walk or speak. His body was shrunken, although his face was lovely in expression and form. Speaking with the "Direct Voice," and giving me complete proof of his identity, he said: "You mustn't think I have the body I had when you knew me on earth. I have a strong fine body now."

The spiritual healer of the astral, also speaking in his own voice out of the air within a foot or two of my face, said: "That boy is one of the handsomest men we have over here."

I have often found myself with this boy when in sleep on the Other Plane. Never once, so far as I can remember, have I seen him other than walking and speaking like any normal boy! Now, if these were only "dreams," would you not naturally expect me to dream of him as I had known him in life?

The other important difference between our world and theirs, which is so soon to be ours, is that the astral has no economic problems. Everybody is employed. There is no money. No stocks and shares, thank God! and no stockbrokers, even though I know one or two very fine fellows of that ilk who are mystics. And believe me or believe me not, a mystical stockbroker is as rare as angels in Throgmorton Street.

Yet, I know definitely that when you have a financier who has so immersed himself in the counters here which people mistake for wealth, he is allowed for a time "to play at" stock and share dealings if he will—until he, poor fish! wakes up. Strange but true that some of these frenzied financiers still carry on imaginary dealings in imaginary shares, just as men who have been killed in battle down here still carry on their ghostly fights in the next world—until they find out that they are but shadows!

But that is what we all have one day to find out. For, as the inhabitants of the astral have often told me: "To us, you people locked in the body look like ghosts!" That is true, I think. We are but phenomena of the more substantial phenomena behind the world of dreams.

To deal adequately with music on the astral planes would

be to write a book! To those who believe they have listened to the astral orchestras during sleep, is to get perhaps the first foretaste of the glories in store for those who, enduring to the end, are privileged to enter the higher spheres.

The scales of the astral are not those of our earth, whether they be those of the singer or the instrumentalist, for we have to conceive of a voice range extending far beyond the limited scale to which the human voice is confined. The astral *chorales* have been more than once minutely described by those who have witnessed them, and if you can imagine ten thousand voices exquisitely blending from within the "bowl-amphitheatres" in which, on the astral, the singers are ranged row on row, the conductor using, not a baton, but a ray, and sometimes having above his head a crystal sphere in which the colours change as he uses his imagination and power upon the singers, you will have a shadowy idea of the astral music.

Their instruments are quite different from ours, are enormously varied, and of a tone and *timbre* and range to us literally unearthly.

The well-known composer and musician, Dr. Frederic Wood, has himself described some of these astral orchestras and their methods. He speaks of the notes "breaking into sound" as I may interpret it, as they strike the glassy cupola above, then showering gently upon the audience. And as he possesses high reputation both as man and musician, we must take him seriously.

But music there is the feeder of all life on the astral. It is, indeed, the food by which the astrals live, and move and have their being in the dream-world of which we have been speaking.

Another phase of astral life, that of love and marriage, would also take up a whole book. At this stage, I shall necessarily have to compress what I and others have learned of it through many years of study and investigation.

On the mid-planes, men and women love much as they do on earth. Of all passions, that of love is the most persistent and all-pervading, here and hereafter. But our grosser physical mingling is replaced by a spiritual mingling in which the love-vibration is refined but intensified. For the spirit-replica of all our grosser love-life of earth is one, if my information be correct, in which sensation itself has an intensification impossible to the body of flesh and blood. The higher the vibration, the higher both in quality and intensity the feeling between those who love.

Incidentally, also, I might say that the etheric body being an exact duplicate of the physical body, we carry with us to what old-fashioned people used to call "heaven," all the organs which we possess on earth. But some of these, concerned more intimately with the love-life, are perhaps more to be characterised as "conductors" than as instruments direct. And, when you come to think of it, much of this even applies to our love-life in this world.

The "inferior brain" known as the *solar plexus*, for example, is a nerve-ganglion which operates quite as much nervously and, if you like, "spiritually" as physically, even down here where all our faculties are immeasurably coarsened and "slowed down."

The astral birth is however painless, and during the gestation period, the woman does not change her form. There are probably also very many other contrasts to the love and birth of the "Sorrowful Planet," as the astrals call our earth. Children are born, as I have intimated, and they love and are loved—but of one thing I can speak with assurance, even though it may

shock a world in which some of its chief ecclesiastics say that "christians can kill!" That is, the marriage ceremony, save when newcomers from earth, still with earthy-habits clinging to them, desire some such ceremony, is non-existent.

* * * * *

Now for a consideration of some of the subtler conditions of the astral world.

That the spiritual leaders of that world are enormously concerned for us terrestrials seems to be beyond question. In one sense, much of that world is engaged in daily missionary work by the attempt to "communicate" with us so as to tell us the oldest deathless story of all—that there is no death.

This they do, either directly or indirectly by "inspiration" and "suggestion." I have personal reason of the most unequivocal kind to know that behind each one of us there stand from time to time those "guardian angels" who have so long been regarded not only by scientists but even by some churchmen as just "creatures of the imagination." I will even say that they are behind us from birth to death—from that day when we ourselves, as I believe, in order to gain experience, deliberately entered this earth through the strangulated passage of our mother's womb, to that other day which awaits each one, when we shall pass through the friendly portal we call "death," back to our group-soul and the more spacious life in spirit.

Much of this will shatter preconception—perhaps shatter the Orthodoxy which sees heaven as a nebulous proposition of saints and harps and white robes and wings—which, by the way, do not exist Over There—and possibly shatter with it the immense satisfaction once postulated, I believe, by Dean Stanley, and produced for the edification of the aforesaid saints by the sight of the tortured damned in hell. I am sorry, but I can't help that. We make our God out of our own image and when we find Him like us, we turn on Him to find him accursed. As I wrote in a recent consideration of God and the Churches:

*You sought to bind Me in your mortared stones—
And in the binding called me free,
You bound Me in your dogmas, creeds and tomes—
The mortal binding immortality.*

It is intensely interesting to see that Kipling himself, who once to my knowledge refused to answer the question as to whether he or his "guardian angel," so to speak, was "the author of his works," has admitted in his recently published *Life* that he felt always behind him when at work his "dæmon," as with Socrates he calls his guardian spirit. It would be a daring man who would say that he himself was the *sole* author of his work. I know that I would not!

The other method by which the world of spirit seeks to influence us is by the selection of suitable mediums or sensitives. Such instruments, in the more delicate and reliable sense, are still comparatively rare, although I think their numbers are increasing—and here I speak only of the genuine "sensitive" who feels herself or himself devoted to what is perhaps the most important work in our world—that of acting as a communication cord with the worlds invisible. Incidentally, mediums in my experience are always selected by the astrals—they do not themselves select.

This is the "indirect" method of inspiration or influence.

I have been told that the astral scientists are constantly engaged in the attempt to develop a mechanical medium, which

will either supplement or render unessential the use of the living medium. "Over There," they have, I am told, their universities which they call "temples"; laboratories; and "observatories," just as we have down here. But what such places may be and what they there are taught and the subjects, it would be useless for us to explore in our present stage of knowledge. At what terrific temperatures, if "temperatures" they be, their physicists work in their laboratories—who shall say?

I only know that I have had more than once had a precious stone placed in my hand out of the air, without possibility of human interference, sometimes in broad light, which I have been informed by my Guides was a stone made out of the ether. Whether these stones, "etheric diamonds" or what not, are made in furnaces of unbelievable heats, who can say? These are the "apports" of which we have so often heard, and I myself have seen at times as many as a score of people receive such apports in strong light. Three such stones are now in my possession—one of them a brilliant of magnificent "water."

What the astrals are trying to do, finally, is frankly to lift the earth-vibration. To this end are directed their prayers, their inspirations, and that constant "spraying of our earth with thought" which plays so large a part in their missionary work. I have reason to believe also that the Mahatmas, of which we once heard so much in theosophy, really have existence in some of the remoter parts of our world and not only in the Himalayas.

The business of these Lofty Ones is, impassively, themselves unknown, to "spray our world with suggestion," potent and inspiring. For it is literally true that "they serve who only stand and wait!"

The greater spirits of the astral worlds are constantly telling us that thought is everything. Action, contrary to the Western concept, very little, and deriving its significance only from its being a resultant of thought. In our blindness, we extroverts of earth, always turning outwards, rarely turning in, believe that if we can only avoid evil action, the evil thought from which it springs is of little import! How have we not got all our spiritual values upside down!

"Thought" is the formative and determinative. As we think, so we are. Each thought which skims the mind either raises or lowers the quality of our vibrations, and so prepares for each one of us our heavens or our hells not only in the next world but in this!

* * * * *

In my next little essay "out of life" as we know it on this earth, I shall hope to write upon the most immediately urgent problem of our day—the cure of disease by the mind, or, as it is called popularly: "Faith-Healing." To this subject I have devoted, off and on, some years and I will do my best to demonstrate how that "Thought" of which we have been speaking does its mental-therapeutic work upon the physical body when diseased. That this beneficent work of mental-therapeutic is carried out by the healers of the spirit-world, through the medium of either the patient himself or herself or by the employment of a mental healer, and that some "miraculous" cures are effected, I now have no doubt, and I will do my best to set out my reasons for that belief in sober scientific fashion.

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The June Modern Mystic

Principal Contents

Eleanor . C . Merry

- A further article on the facts and Images of Mythology by the author of *The Flaming Door*.

Raymund Andrea

- Mr. Andrea discusses the paramount importance and value of Mystical knowledge.

W. J . Turner

- Contributes a characteristic article on music.

William Gerhardi

- A development of his thesis in which the author suggests a technique.

Shaw Desmond

- A further essay on the Spiritual World as Mr. Desmond conceives it.

Dr . W . Johannes Stein

- continues his interesting account of the life and work of Dr. Rudolf Steiner.

New Gardening Feature

In the June number we shall publish an article on gardening based upon the methods outlined in *Moon and Plant Growth*. It will appeal to all garden lovers. And all the usual features; book reviews, La France Mystique, etc.

Alan W . Watts

- goes a step further in his consideration of "The Spirit of Asia and Modern Man."

Dr . E . Kolisko

- The first of a new and important series on medicine. "Must Man Remain Unknown?" is a reply to Dr. Alexis Carell.

Dr . H . Spencer Lewis

- Report of an Address before the Bacon Society, London.

Mrs . L . Kolisko

- Writes the first of a new series in which she will discuss her adventures in Science.

S . Saintsbury Green

- An article on the mystic Inyat Khan. Miss Green is a Sufist and an acknowledged authority.

Robt . Harborough Sherard

- Concludes his criticism of the Oscar Wilde manifestations.

Le Comte de St. Germain

We hope to publish in the June issue (failing that, July at the latest) an article on the mysterious St. Germain. It will fascinate all students of history and of the occult and those who are fond of mystery.

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56 Pages 2/-. Out on May 15th

Cosmic Perception

By the Editor

THERE is a great difference between cosmic consciousness and cosmic perception. The former is more often talked about than experienced. In the nature of things it is the reward of the very few who, beginning with a "turn of mind," or in modern parlance, a "psychology" which is really in the nature of a benediction, a credit-note carried forward from a previous incarnation, enables them more easily to pierce the illusion and contact the reality. Objectively, such attainment may manifest in the present incarnation as genius, probably through some art-form; or it may just as likely live out a life of unsung service, peaceful, and full of wisdom.

There is no technique of perception. Intermittent moments of attunement come up uncalled and fade away only to warn us that all is not yet well; there is still too much ego; the self is over-anxious for its own; the man we yesterday recognised as a reflection of ourselves is much too close. The ever-patient cosmic, from childhood to maturity, never losing hope that one day a glimmer will penetrate our over-busy heads, seizes upon a scene, a poem, a piece of music, a kindly thought or act, and seems to ask: Do you recognise this?

Even before the end of our first seven-year cycle such moments come. Not to father or mother, sister or brother may they be communicated. There attends a subtle warning, never comprehended yet never disregarded, that this is for you and for none other. The hill beyond the valley in which lies the little town is climbed after school with joyous expectancy; a haze which never in after years means the same thing, lies over the roofs of the houses and through it, dimly, the six-miles distant towers of the ancient cathedral hang darkly in the sky. The haze over the red-brick houses and the green slopes beyond gives way to the interior of the cathedral; the childish mind sees and hears shuffling feet beneath large cassocks; exhilarating organ chords move over a well-defined pedal and infuse an unimaginable well-being exceeding radiant health.

The great hurt of education, especially of the prolonged kind that ends only at the university, is that it robs us of these moments. There sets in a systematic stifling of psychic power. The child is sufficient to himself; the youth must needs compare his prowess in knowledge and in sport, with that of his neighbours. The years roll by. If a period of agnosticism sets in, there is hope, for it provides the only genuine preamble to mystical experience. Science and the scientists for a few years will engage the wonder and attention, and form the speculative basis for the future without which no questionings of origin may arise. But when agnosticism stops, and faith both in science and religion is gone, there is still the danger of further deadening of the psychic faculties by a lack of intellectual penetration, and the young man, like that incredible Anatole France who all through a long life lived with the classics and mystics without ever guessing their purpose, will consort with angels and not recognise their faces.

One truth as it comes into the ken holds another by the hand. With each new experience comes a revision of the old values. The horizon widens; dogmatism and intolerance lose their edge.

The cosmic opens up new worlds and throws men and books fortune and disaster into the path of the awakening soul; just such men and books, just such experiences as are essential to the groping spirit. It is a matter for wonder that Plato and Goethe, Bacon, Emerson and Montaigne are always at hand. The supply never runs out.

The deeper sense of values betrays itself in the artistic preferences. No mystic could prefer Wagner to Beethoven or Brahms the music critics notwithstanding. But in the study of mysticism the seeker would do well to trust himself when listening to music for nowhere is more palpable rubbish talked about the arts than in some occult circles. Whenever the seeker hears rapturous eloquence on the "music of the spheres," for instance, he should question the speaker's knowledge of the music of this particular sphere and if, as is probable, it proves to be non-existent, let him look for a possible pathological condition. For if "as above, so below," then as below so above where we may conclude there is at least as much appreciation of law and form as is evident in the music of the masters. Spiritists are especially keen on the "music of the spheres," and from that quarter musical pronouncement should be listened to with the critical faculty fully armed. The mystic who has no appreciation of, for instance, the posthumous quartets of Beethoven and of the work of Mahler and Bruckner is at the outset disqualified from comment on music of any kind terrestrial, or extra-terrestrial. He has missed the whole point of the most mystical of the arts. There is a great deal to be said for the music critics' disparagement of uninformed musical comment.

An enlarged sense of values is a *sine qua non* to cosmic perception, for it is a promise of high aims. There are those who pride themselves on their knowledge of the occult and studies in mysticism who glance round their well-stocked bookshelves while at the same time delivering themselves of the weighty conclusion that one has lost touch with one's fellow men when there is absent some appreciation of their follies—jazz, for instance. It occurs to me that were we able to help the jazz-devotees at the precise moment of the aberration in which for them jazz provides the only way of escape, there would be somewhat of meaning in our meditations.

The mystic proper, however he may respond to science as a *method* is obliged, if his search be serious, to have a good idea of the latest conclusions in most branches of science. For mysticism begins at the points where science halts. Occultism is really an extension of scientific enquiry. The scepticism with which the seeker will treat the mystic's musical utterances, a legacy of his agnosticism, will also stand him in good stead in considering the mystic's interpretation of physical phenomena. It will be his defence against fraud and delusion. Men will be drawn to him by virtue of his seeking; not all of them will be helpful. Length of membership of any given sect bears no relation to the age of the soul, for

The Soul

*Shall have society of its own rank;
Be great, be true, and all the Scipios,*

*The Catos, the wise patriots of Rome,
Shall flock to you and tarry by your side
And comfort you with their high company.*

or, as Emerson has it : “ . . . If one man could impart his faith to another, if I could prevail to communicate the incommunicable mysteries, you should see the breadth of your realm ;—that ever as you ascend your proper and active path, you receive the keys of nature and history, and rise on the same stairs to science and joy.” Experience is the only objective proof of much mystical truth.

Our sense of values changes with stealthy step ; the little extra horizon widens only imperceptibly from month to month ; from year to year. In our teens the essays of Emerson beguile us by their crisp analogy and pure speech. In the twenties we observe that almost any sentence could be torn from its context and hung up on the wall as a text. In our thirties, unless we are unusually bright, these “ drum-taps of truth ” amaze us by their wisdom and acumen. Over a hundred years ago, then in his thirties, he penned the first sentence of the first essay : *There is one mind common to all individual men.* The physicists have just arrived at the self-same conclusion. But Emerson had no need of figures to fortify his certain knowledge. He is the great intermediary. A natural philosopher of uncanny common sense ; a writer whose prose is the finest poetry, he bridges the gap between objective failure and complete self-awareness ; a teacher who, without shocks or jolts, rendering unto Cæsar the things that are his as he goes his way, leaves the reader a larger man.

Goethe we may read because of his claims as a literary artist second only to Shakespeare ; his mysticism is of the kind that has to be sought between his lines ; there comes no gentle dawning of his purpose as the soul grows to his aims. Tolstoy is the man of extremes and fights fiercely in both directions as did Saul of Tarsus ; Balzac is the visionary idealist whose adopted art-form had such universal boundaries as to blind his most vociferous readers and admirers to the great fact of his spiritual illumination. Many of the artists, and nearly all the poets of the last century had this great virtue ; they showed us a hitherto unacknowledged power of the intellect ; its power to transcend objective reasoning, and, by a process of mental alchemy, transmute the symbols of art into sign-posts to semi-illumination ; to cosmic perception. Having once sensed, however imperfectly, what lies beyond the “ painted veil ” of Balzac’s stories, of Poe’s tales, of Emerson’s admonitions, of Tolstoy’s tracts, of Beethoven’s music and much besides, the seeker will not be too easily deceived by objective criticism. He will no longer trouble his head about the childish query on Brahms’s low-string scoring. He will merely conclude that the great musician observed a uniformly high standard of art through his life, and that without certain knowledge on the part of the listener, it is almost impossible to tell his earliest from his latest work. In short, Brahms, like Emerson, came into this incarnation a rounded and balanced entity. Not so Beethoven, Goethe, Tolstoy. These men must be stung into recognition of the eternal verities, and in that lies their greatest claim on us. We recognise their sufferings in our own, but more correctly, they recognised *ours in theirs* and at once established their kinship. Never will they appear so remote as Emerson and Brahms.

Henceforth this acquired perception will open minds to us. A single sentence will suffice to denote the evolution of the individual. The prelate who after a lifetime in the church during which

he acquired a reputation as scholar, writer and philosopher, and who in his retirement writes a volume of essays on such subjects as “ The Cult of Dirt ” and uses up paper and ink on a medieval discussion as to what constitutes a “ gentleman ” is a fair sample of the ruin that may befall protracted devotion to the intellect.

The secret of retaining the cosmic-perceptual state arrived at by use of the intellect appears to lie in the ability to abandon at will the intellectual process. Illumination, or semi-illumination comes when the intellect for some reason is entirely inhibited. The inhibition may be caused (but it must be involuntary) by a sudden appreciation of a piece of art, maybe seen, read, or heard often enough before, but which now appears in the full glory of its cosmic origin. The mind remains open for however brief a period, to further influxes of indescribable vibrations, and a dread of loss of consciousness takes possession of the whole being. There are only slender threads connecting science to the mystical, and these will constitute the problems of science during the next decade. Tennyson’s induction of the cosmic-conscious state by the repetition of his own name at least had the merit of being discovered by himself and of being effective. Science can do nothing about it until psycho-analysis is finally discredited, and that cannot be until the half-hearted attempts on the part of some psychologists to convert their science into a bowdlerised system of yoga suited to the western mind, have also been proved abortive.

Cosmic perception is experienced by many more people than is generally supposed. We may not unreasonably conclude that the future race will not only be fully conversant with perception of the cosmic, but will live in a state of continual cosmic consciousness. With the dawn of perception time and space are already annihilated. It would be interesting to speculate on how many people to-day follow their humble occupations fully aware of their advanced consciousness, and cheerfully accepting their karma yoga ? They know intuitively that the ages allocated by science to man and the earth are wrong, and that the sublimest wisdom is more ancient still. They do not concern themselves with the “ appalling ” state of civilisation after two thousand years of Christianity. That seems to worry the professional churchman more than anyone else. Order and rightness are apparent. The succession of Avatars, followed by the great intellectual teachers are but the advance guard of a race who will live in a totally different state of consciousness. The miracle lies in the fact that so soon after Jesus, the signs should be so plain ; that some condition of quasi-cosmic consciousness should have permeated during the last few years more members of the human family than at any other time in recorded history.

All things conspire to help. Perception comes at any time. And when it does, nothing has power to harm. The soul becomes conscious of its indestructibility ; neither misfortune nor death have power to pierce the humility with which it has surrounded itself. The much-despised nineteenth century gave us at least some wonderful examples of attainment, via the intellect, of cosmic perception and of cosmic consciousness, a hint to those who, still unwilling to part with intellectual pride, may contact the ineffable presence by taking hold of the hand of art ;

*If the red slayer thinks he slays,
Or if the slain thinks he is slain,
They know not well the subtle ways,
I keep and pass and turn again.*

In the beginning was the Word

by Robert E. Dean

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehend it not.

THUS John begins his Gospel, yet it is an old and generally accepted tradition that this passage is from a much older work. In fact, Philostorgius and Nicephorous state that when the Emperor Julian undertook to rebuild the Temple a stone was taken up which covered the mouth of a deep, square cave. One of the labourers, being let down by a rope, found in the centre of the floor a cubical altar on which, wrapped in a fine linen cloth, was a roll. On this roll was written in letters of gold this passage concerning the Word.

In connection with the Word and its use, Origen says: "There are Names which have a natural potency—such as those which the Sages used among the Egyptians, the Magi in Persia, and the Brahmins in India. What is called Magic is not a vain and chimeral act, as the Stoics and Epicureans pretend. The names SABOTH and ADONAI were not made for created beings, but they belong to a mysterious Theology which goes back to the Creator. From Him comes the virtue of these names when they are arranged and pronounced according to the rules."

The Word—the Sacred Name, or Tetragrammaton—was forbidden to be pronounced among the Jews, but that its pronunciation might not become lost among the Levites, the priestly sect, the High Priest uttered it in the temple once a year. This was done on the tenth of the month Tisri, which was also the date of the great Feast of Expiation.

During the ceremony of pronouncing the Word the people were directed to make a great noise, that the Sacred Word might not be heard by any who had not a right to it; for any other, said the Jews, would be incontinently stricken dead.

The great Egyptian Initiates, long before the time of the Jews, performed the same ceremony and used the same precaution in regard to the word ISIS, which they regarded as All Powerful and Incommunicable, and the word AMUN also was pronounceable by none save the priests.

A similar idea of the sanctity of the Divine Name or Creative Word was in fact common to all the ancient nations. The Pelasgi built no temples and worshipped no idols, yet had a Sacred Name of Deity, which it was not permissible to pronounce.

The Hindu word AUM represented the three Powers combined in their Ineffable Deity, manifested as Brahma, Vishnu, and Siva, the Creating, Preserving, and Destroying Powers. This word could not be pronounced except by its letters, A-U-M, for its pronunciation as one word was deemed to make the Earth tremble, and even the very Angels to quake for fear.

H-O-M was the first framer of the new religion among the Persians, and His Name was Ineffable; the followers of Mahomet have a tradition that there is a Secret Name of the Deity which possesses wonderful properties, and that the only means of

becoming acquainted with it was and is by initiation into the Mysteries of the *Ism Abba*. The Druids expressed the name of Deity by the letters O-I-W, and the old Germans adored God with profound reverence without daring to name Him or worship Him in temples.

The possession of the true pronunciation of the Divine Word was deemed to confer upon him who had it extraordinary and supernatural powers. The Word itself, worn upon the person, was regarded as an amulet, a protection against personal danger, sickness, and evil spirits.

The Word which the Hebrews were later forbidden to pronounce was in common use before the time of Moses, to whom God later gave it at the Burning Bush. It was used by Abraham, Lot, Isaac, Jacob, Laban, Rebecca, and even among tribes foreign to the Jews. It recurs many times in the lyrical effusions of David and other Jewish poets.

Yet, for many centuries after Moses, the Jews had been forbidden to pronounce the Sacred Name. Whenever it occurred, they had for ages read and pronounced the word "Adonai" (Lord) instead. Under it, when the Masoretic points representing the vowels were to be used, they placed those of the latter word.

Before the invention of the Masoretic points (which was after the beginning of the Christian Era), the pronunciation of a word in the Hebrew language could not be known from the characters in which it was written.

Due to the circumstances under which the Word was permitted to be used, it was to be expected that it would become forgotten and lost. It is certain that its true pronunciation is not that represented by the word "Jehovah," and therefore that *that* is neither the true name of Deity nor the Ineffable Word.

The true pronunciation of the Word was a symbol, and the pronunciation and the Word itself were both lost when the knowledge of the true nature and attributes of God faded from the minds and hearts of the Jewish people.

The ancient symbols and allegories always had more than one interpretation. Figuratively, men were said to forget the Name of God when they lost that Knowledge and worshipped heathen deities, and burned incense to them on the high places and passed their children through the fire to Moloch.

Thus, the loss of the True Word and the attempts of the ancient Israelites to regain it and its pronunciation are an allegory in which are represented the general ignorance of the true nature and attributes of God, the proneness of the people of Judah and Israel to follow after false prophets and to worship other deities.

Even Solomon built altars and sacrificed to Ashtoreth, the goddess of the Zidonians, and Milcom, the Ammonite god. He built a high place, or altar, for Chemosh, the Moabite deity, and for Molech, who was also an Ammonite deity. (1 Kings xi, 5, 7.)

The true nature of God became unknown to them, as was His Name, and they worshipped the calves of Jeroboam, as in the desert they had worshipped also the calf made for them by Aaron.

The mass of the Hebrews did not believe in the existence of

One Only God until a comparatively late period in their history. Even while Moses was receiving the Law upon Mount Sinai they forced Aaron, as has been mentioned, to make for them an image of the Egyptian god Apis (the golden calf), and fell down and worshipped it. They were ever ready to return to the worship of the false gods of the Mitzraim, and soon after the death of Joshua they became devout worshippers of the gods of all the surrounding nations.

And among them, as among other nations, the conceptions of God formed by individuals varied according to their intellectual and spiritual capacities. There was one idea of the Deity for the enlightened—the educated and intelligent—and another for the common people.

To the masses, He was like the gods of the nations around them, except that He was the *peculiar* God—first of the family of Abraham, of that of Isaac, of that of Jacob, and afterwards the national god; and, as they believed, more powerful than the gods of the same nature worshipped by their neighbours. “Who among the Baalim is like unto thee, O Jehovah?” expressed their whole creed.

The Deity of the early Hebrews talked with Adam and Eve as he walked in the Garden in the cool of the day; he conversed with Kayin; he sat and broke bread with Abraham in his tent, and that venerable patriarch required a visible token before he would believe in his positive promise; he permitted Abraham also to expostulate with him and to induce him to alter his intention in regard to Sodom, and he wrestled with Jacob.

He showed Moses his person, though not his face; he dictated the most minute police regulations and the dimensions of the tabernacle and its furniture; he insisted upon and delighted in sacrifices and burnt-offerings; he was angry, jealous and revengeful, as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his chosen people; he commanded the performance of the most hideous and shocking acts of cruelty and barbarity; he hardened the heart of Pharaoh; he repented of the evil that he had said he would do unto the people of Ninevah and did it not, to the anger and disgust of Jonah.

Such were the popular ideas of the Deity as recorded in Scripture, and either the priests had none better or took little time or trouble to correct these notions—or else the intellect of the masses was not sufficient to enable them to conceive higher conceptions of the Almighty.

But such were decidedly *not* the ideas and conceptions of the intellectual and enlightened few among the Hebrews. It is certain that these few possessed a real knowledge of the true nature and attributes of God, as did the same class of intellectual leaders among the other nations—Zoroaster, Manu, Confucius, Socrates, and Plato, for instance. Yet, their tenets and doctrines were purely esoteric, and were not communicated to the people at large. To only a favoured few was that privilege given, and in the same manner as in Egypt, India, Persia, Greece and Samothrace—to the Initiates, in the sacred Mysteries.

To the masses, the name AL represented his inaccessibility and remoteness above mankind; BEL represented his Might, and ALOHIM his various potencies. As MOLOCH he was an Omnipotent Monarch, a tremendous and irresponsible Will; as ADONAI he was an arbitrary Lord and Master, and as AL SHADAI he was the potent Destroyer.

Yet, to the intellectual and enlightened men of all nations—

to the Initiated—the Supreme, Self-Existent, Eternal, All-Wise, All-Powerful, Infinitely Good, Beneficent and Merciful Creator of the Universe was the same, the One and Only, by whatever name he was known and called upon by the uninstructed, the uninitiated and the profane. The name itself was nothing, if not a universal hieroglyph or Symbol of His nature and attributes.

The Jews consider the True Name of God to be irrevocably lost, and regard its pronunciation as one of the Mysteries which will be revealed at the coming of their Messiah. They attribute its loss to disuse, but more particularly to the sacrilegious illegality of applying the Masoretic points to so sacred a Name, by and through which a knowledge of the proper vowels was sought to be ascertained and remembered.

In the Gemara of Abodah Zara it is said that God permitted a certain celebrated Hebrew scholar to be burned by a Roman emperor, because he had been heard to pronounce the Sacred Name with points.

Fearing that the heathen or profane would secure possession of the Name, in their copies of the Scriptures they wrote it in the Samaritan character instead of the Hebrew or Chaldaic, that the profane might not make improper use of it, for they believed it capable of working miracles.

The wonders in Egypt were deemed to have been performed by Moses by virtue of this Name being engraved upon his rod after having been revealed to him by God at the Burning Bush, and it was also thought that any person who knew the true pronunciation would thereby be enabled to also work miracles.

While the Word was being withdrawn from common use, it was pronounced “Adonai” in the Scriptures, and when the vowel points were introduced those which properly belonged to that word were placed under the Tetragrammaton; the symbol itself consisted of four letters—*Yod, He, Vau, and He*.

As a symbol only, these letters are deliberately arranged so as to be misleading. As they stand in the Tetragrammaton, they do not represent any real Hebrew word and have no significance whatever.

Now, if we apply the ancient Hebrew method of halving or transposing letters used to conceal the meaning of a word—or rather, if we reverse the process which may have been employed, we will have, instead of Y-H-V-H, the letters H-V-H-Y. And it must also be remembered that *Hebrew is read from right to left*.

Before the introduction of vowel signs, certain weak consonants, such as *Yod* and *Vau*, were sometimes used to indicate vowel sounds. Thus, we frequently find *I* or *E* used as the equivalent of or for *Yod*, and *U* or *O* for *Vau*. Even *Yod* is sometimes given as *Jod*, and *Vau* as *Wau*—therefore we have the possibilities Y-H-V-H, or I-H-V-H, or J-H-V-H, or Y-H-W-H, or I-H-O-H, and so on.

Now the personal pronouns “He” and “She” are in Hebrew written with the signs *He, Vau, Aleph*, and *He, Yod, Aleph*, and when *Aleph* terminates a word and has no vowel immediately preceding or following it, it is usually dropped or omitted.

Thus, dropping the final *Aleph*, or considering them both as simply omitted in accordance with the rule, we have the transposed Tetragrammaton, H-V-H-Y, or, more properly, H-U-H-I (in English, I-H-U-H), which are the personal pronouns “He” and “She,” representing the two great principles of Nature—the dual aspect of the Second Logos.

Turning to the Kabbalah, we find that this great principle is

the exact and true meaning of the Tetragrammaton. It does not represent the Absolute Deity, or the Unmanifested Logos, but the Manifested—the First Emanation.

The two aspects of Being, which are simply potential in the First Logos, become manifested in the later stage of evolution, for this Name represents also the Four Worlds—Azilutic, Briatic, Yeziratic, and Asiatic—the Worlds of Emanation, Creation, Formation, and Fabrication.

The source of the Tetragrammaton is the En-Sof—Absolute Deity—and is also identified with the Sefirot, which emanate one from the other. The highest is *Keter*, the Crown, from which directly emanate *Hakmah* and *Binah*, Wisdom and Intellect—the Active and Passive Principles.

Thus the Ineffable Name not only embodies the great philosophical idea that the Deity is the En-Sof, the Absolute Deity and the Absolute Existence—that of which the Essence is To Exist—the only substance of Spinoza, *the Being that never could not have existed* (as distinguished from that which only *becomes*), but also the idea and embodiment of the Active and Passive Principles in their highest and most profound sense—that God originally comprehended in Himself all that Is.

That, as the Kabbalah teaches, Matter was neither co-existent with Him nor independent of Him—that He did not merely fashion and shape a pre-existing chaos into the Universe (according to the literal acceptance of the Scripture), but that His Thought manifested itself outwardly in that Universe, which then *became*, and before *was not*, except as comprehended in Him; that the Generative Power or Spirit, as well as Productive Matter, originally were in Him, and that He Was, and Is, and Ever Shall Be; in whom all else lives, and moves, and has its being.

Manu, the great Hindu lawgiver, in his “Institutes,” first laid the foundation for the expression “without beginning or end,” and the Clarian Oracle, which was of unknown antiquity, being asked which of the Deities was named $\text{IA}\Omega$, answered in these remarkable words: “The Initiated are bound to conceal the Mysterious Secrets. Learn, then, that $\text{IA}\Omega$ is the Great God Supreme, that Rulest Over All.”

The letter I signified Unity. A and Ω are the first and last letters of the Greek alphabet; hence the frequent expression, “I am the First and I am the Last, and besides Me there is no other God. I am Alpha and Omega—the Beginning and the End—which Is, and Was, and Is To Come—the Omnipotent.”

In this we plainly see the great Truth that God is All In All, the Cause and the Effect—the Beginning, or Impulse, or Generative Power, as well as the End or the Result, or That Which Is Produced; that He is in reality all that is, and was, and ever shall be, in the sense that nothing besides Himself has ever existed or ever shall exist, self-originated, independent of Him.

This was the profound Truth hidden in the ancient allegories—ancient, yet ever new—and hidden from the profane by a double veil—the Word and the Meaning thereof—for this was the hidden, esoteric meaning of the generation and production of the ancient cosmognies—the Active and the Passive Powers, the Male and Female Principles of Heaven and its Luminaries generating and the Earth producing—all hiding from vulgar and profane gaze the doctrine and the dogma that matter is not in fact eternal, but that God Himself was and is the only original Existence, from whom all and every thing has proceeded and to whom all and every thing must inevitably return.

And the true WORD was with entire accuracy said to have been lost, because its meaning was in fact lost, even among His chosen people. Yet, the NAME was found in the ISIS of the Egyptians, the Fo-Hi of the Chinese, and the HU of the Druids; it is still found in the HOM of the Persians and the AUM of the Brahmins. It is still found in—GOD.

RUDOLF STEINER'S LIFE AND WORK (continued from page 27)

passed beyond the focal point, and those possessed of insight were obliged to deny that Christ would reappear in the flesh after this one point of time.

This was what Rudolf Steiner asserted. It was enough to cause a split in the Theosophical Society as it then was. Since those days, Krishnamurti himself has refused to be identified with something which, in the form in which it was expected, was an impossibility. Reality took its own course. And Rudolf Steiner, as all true knowers would have done, kept out of the strife. Those who engage in strife show that they do not know how their time ought to be employed. A man who has a mission will have no moment free for negative unrealities.

(To be continued)

LA FRANCE MYSTIQUE (continued from page 23)

des anciens, les débarrasser du fatras de superstitions inventées par des clercs bornés, et améliorer l'existence humaine en créant des champs d'influence euphoriques qui, libérant l'esprit de trop lourdes racines, lui permettront plus facilement de s'élever vers les claires régions.

“There is one mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought he may think; what a saint has felt he may feel; what at any time has befallen any man, he can understand. Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent

“Of the works of this mind history is the record. Its genius is illustrated by the entire series of days. Man is explicable by nothing less than all his history. Without hurry, without rest the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion, which belongs to it in appropriate events. But the thought is always prior to the fact, all the facts of history pre-exist in the mind as laws. Each law in turn is made by circumstances predominant, and the limits of nature give power to but one at a time. A man is the whole encyclopædia of facts. The creation of a thousand forests is in one acorn, and Egypt, Greece, Rome, Gaul, Britain, America, lie folded already in the first man.”

R. W. EMERSON (From the Essay on History)

Book Reviews

THE TECHNIQUE OF THE DISCIPLE. By Raymund Andrea. (Amorc.) 9s.

The author of this book, highly respected among mystics, and a valued contributor to *THE MODERN MYSTIC*, has devoted years of study to the problems which beset the beginner on the Mystic path. He is thoroughly conversant with the psychology of the neophyte and full of understanding of the difficulties which beset him. The book does not readily lend itself to quotation. It possesses in high degree that elusive element of style, too often absent from the literature of mysticism. The student of literature lighting on the book would probably decide that the author had been greatly influenced in point of style by Emerson. There is the same amount of objective fact which emerges mostly when the first effects of the beauty of the language have been appreciated. This is the kind of book that one does not "patronise" by the clichés of book-reviewing, for it just as surely portrays the lofty character of the author as it accomplishes its self-appointed task. Of genius, Mr. Andrea says: "... I regard genius as a phase of discipleship, in most cases, of unconscious discipleship, and rooted in the occult world of force. And I suggest that if the neophyte wishes for some idea of the technician's will in action, he should study the world's great characters, in whatever sphere they have moved. I am not concerned with their virtues, or vices, or eccentricities. ... genius is always new, always original, and touches with apparent ease some level of achievement and expresses almost unconsciously that kind of faculty which is the despair of the merely clever and assiduous. How often it baffles and depresses the ambitious. ... " The difficulty of apt quotation lies in the continuity of the thread of the theme which is never lost sight of from first page to last. Adherents of Mystical sects who are in danger of forgetting the soul's early essays in unfoldment—a circumstance which could conceivably result in a pseudo-consciousness of the mystical—should read this book, whilst for the beginner no more kindly or deep-rooted wisdom could be imagined.

D.

CAMERA LUCIDA, A SPIRITUAL FANTASY. By T. Tehsk. (Westminster City Publishing Co.) 5s.

The author, so the note on the jacket advises us, wrote his book "under the stress of a bereavement." The title aptly describes the book, for no particular thesis is propounded, albeit this "simple record of the precipitation of the thoughts of his mind" is really a flirtation with some spiritualistic conceptions. It would be unfair to seize upon these in view of the author's sub-title. As a fantasy, pure and simple, the work is very well written and discloses a particularly attractive type of mind, at once poetical and spiritual. The book is excellently printed and bound.

V. C.

THE TOMB OF THE DARK ONES. By J. M. A. Mills. (Rider.) 7s. 6d.

In many ways this is a great novel. It is the most satisfactory essay in the occult in the novel form that we have read in years. Apart from its occult interest, and judged solely as entertainment, it contains all the elements of the best-seller. It has form, excellent character drawing, is thrilling, exciting, and splendidly written. Careful reading fails to disclose any occult *faux pas*, with the possible exception of a rather too great faith in astrology. The author's study of Egyptian magic and Atlantean sources is deep and authoritative. The central theme is a fight between black and white magicians for the possession of a secret which in the hands of the former would bring havoc and ruin to the world; in the hands of the latter, great good for humanity. The inevitable conclusion is reached with masterly skill. A really first-rate novel.

H. K.

DER MENSCH DER EISZEIT UND ATLANTIS (MAN OF THE ICE AGE AND OF ATLANTIS). By Sigismund von Gleich. (Waldorf Publishing Co., Stuttgart.) 8s.

Reviewed by Dr. E. Kolisko.

Nearly all Atlantis literature takes its start from the account given by Plato; and one could say that if Plato had never written of it all trace of Atlantis might have been entirely lost. His account was written just at the time when the old mythological consciousness was passing over into an intellectual one, and so it is not mere chance that the record comes to us from Plato and not from Aristotle.

To-day the situation is reversed; it seems that we are at the point where the purely intellectual consciousness has to give way to a new clairvoyance. So it is of the greatest importance that at the beginning of the twentieth century we should find new accounts of Atlantis that are based on occult investigation, as for instance, Blavatsky's, Scott-Elliott's, and a little later Rudolf Steiner's.

At the same time science began to gather together an immense amount of material, both geological and prehistoric, which with more or less certainty seeks to prove the existence of an Atlantean and other continents in the period preceding the Ice Age. I have always followed this question with the greatest interest. When, about fifteen years ago, one compared the scientific proofs with the descriptions given, for example, by Steiner of the Atlantean continent and the life of its population, one found a great gap between these two methods of research, although one could see how more and more details were being discovered by science which were gradually approaching nearer to the picture visualised by the modern occultists.

In his book, von Gleich attempts to bridge this gap. He takes his start from two sources. He puts forward Steiner's account as hypothetical reality, and compares it with all the mass of scientific research that has been carried out in geology, history, folk-lore and anthropology, and comes to the conclusion that all this quantity of material—not only in reference to Atlantis, but in reference to a geological evolution—can only be explained if one accepts Steiner's spiritual-scientific investigations. Students of occult science will find it very satisfactory that a man with so much scientific knowledge as von Gleich takes these views seriously, without however placing himself under their authority, and brings them together with the whole of modern scientific research.

It is interesting to find that so many details long ago described by Steiner as a result of his occult investigations have now become matters of proven fact; as, for instance, the existence of a real Atlantean culture, the geographical position of the continent, the time of its submergence, and so on. In Beist's presentation of the problem appears quite clear that in order to explain the many localities attributed to Atlantis the existence of more than one lost continent must be assumed. For instance what Churchward has said about the continent of Mu seems to point to *Lemuria*, the continent that lay between Africa and India. Karst, too, speaks of an Eastern and Western Atlantis which are really Lemuria and Atlantis.

Von Gleich collects all the different hypotheses about these two continents and also all geological material. In a very interesting way analyses the whole history of the Ice Age and throws light on many problems of the primeval history of the Europeans, Mongolians and Ethiopians. He gives quite a new significance to the recent investigations of Wirth, who in the last few years has extended the historical period back to 12000 B.C., in connecting them with the whole theory of the culture-epochs and of the Atlantean races given by Steiner. Then he proceeds to a description of two kinds of migration, the one during the Atlantean and the other during the Lemurian epochs, from the point of view of cosmic and terrestrial formative forces. He is much helped by his special capacity for uniting together spheres of investigation which, because of our present-day specialised sciences, are never brought into harmony; for example, the geological, the astronomical and the anthropological aspects.

To this are added the most recent researches of Daqué and many

others, which attribute to humanity a far older origin, placing man as far back as the paleozoic epoch—the “Hyperborea” of the Greeks and modern occultists. The Darwinian idea which places the origin of man in the Ice Age, can now be regarded as quite superseded. But thereby man becomes a contemporary of the life and destruction of the Atlantean-Lemurian world-ages. History and geological evolution come together; but at the same time man himself is found to be the link between the two.

We cannot here enter into all the details of von Gleich's account, but we recommend the study of this book to both scientists and mystics. The bringing together of these two—unfortunately—still such widely separated views, seems to us to be one of the most important tasks of the present day, and von Gleich has contributed valuable material and made a great step forward in this direction.

ROSICRUCIAN QUESTIONS AND ANSWERS WITH COMPLETE HISTORY OF THE ORDER. By Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order. (Amorc.) 9s.

Dr. Lewis here details the history of the Rosicrucian Order which differs greatly from that to be found in the encyclopædias. Second only to the glamour which surrounds his account of the formation of the original Brotherhood at the court of Amenhotep is the author's description of his own search for the Order in France in 1909. This concise record of the Rosicrucian Order should be of the utmost interest to all interested in the traditional and historical succession of ancient wisdom.

N. Mc.

AREWELL TO ARGUMENT. By J. S. Collis. (Cassell.) 7s. 6d.

Here is still another book (so far as we are aware) by an independent mystic. Whilst we do not agree with some of his dicta (Bernard Shaw, for instance, we cannot believe is worth bothering about), his book is one which should be read by all those thousands of intelligent people who feel at an intellectual “dead end.” The book is worth reading especially for the excellent criticism of churchy intellectualism as personified by Dean Inge. The author very successfully puts his finger in the sore spots he encounters—all the same, we think that, as a mystic, he could at times have let down his “aunt sallies” a little less pompously.

V. C.

CALENDAR (Easter 1937-Easter 1938). (The Anthroposophical Agricultural Foundation.) 2s. 6d.

A unique, interesting and extremely practical pocket diary of special interest to garden lovers who follow the methods employed by the “Foundation.” Readers of THE MODERN MYSTIC who have bought the book *Moon and Plant Growth* reviewed in our last issue, will find this diary an invaluable aid. It is easy to follow and contains all the necessary data. The diary may be obtained from the Rudolf Steiner Bookshop, 35 Park Road, N.W.1, price 2s. 8d. post free.

D.

THE INNER LIFE. By Hazrat Inayat Khan. (Æ. E. Kluwer, Holland.) 3s.

This beautifully produced book of seventy-six pages is really a preliminary essay in cosmic consciousness. It is easy to read and easy to understand. Without definitely saying so, the approach is the esoteric one, the first stages as outlined in the early chapters being at

once recognisable by the “neophyte” who has failed to analyse certain curious and quite unaccountable reactions to music, poetry, and other art forms.

D.

APOLLONIUS DE TYANE. Par Mario Meunier—Édition Grasset à Paris.

M. Mario Meunier subtil et fin helléniste a su évoquer pour nous la merveilleuse vie d'Apollonius de Tyane; et a retracé la vie d'un dieu parmi les hommes. Bien que de nombreux bibliographes aient retracé la vie du magicien grec celle-ci nous paraît toute auréolée de légende. Malgré les précisions données par Philostrate de Lemnos, on craint parfois de n'entrevoir qu'un merveilleux mythe car le philosophe qui put embraser tant de connaissances dépasse les limites humaines. Comme il fut grand le voyageur antique qui put tour à tour être philosophe, thaumaturge et mage, et qui sut avec un art merveilleux allier le divin et l'humain.

Comme ces vies pleines de toutes les connaissances et de la beauté la plus pure, font paraître terne et vide l'animation factice de notre vie moderne.

Il fallait être poète et érudit très profond, comme l'est M. Meunier, pour avoir su évoquer avec tant de délicatesse un personnage alliant à ce point la beauté, l'art et la connaissance. Tous ceux en qui vibre une âme d'artiste, retrouveront dans ce livre le merveilleux entrevu en rêve, et vite il deviendra pour eux un idéal ami qu'ils garderont jalousement.

WISDOM OF THE AGES. (St. Catherine Press.) 3s.

Mark Gilbert, the compiler of this anthology of wisdom, has contrived to present “fourteen hundred concepts of two hundred everyday subjects by four hundred great Thinkers of thirty nations extending over five thousand years” in 412 pages. It cannot be denied that books of this kind give us our only opportunity of saying “nay” to the words of genius; these extracts, torn from their contexts, do not always represent what the authors intended, neither do they always convey the thought of the compiler. Who would agree with this maxim of Buxton: “The longer I live, the more deeply I am convinced that that which makes the only difference between one man and another—between the weak and the powerful, the great and the insignificant—is energy: Invincible determination: A purpose once formed and then death or victory”? Buxton must have been a bad observer, for his maxim contains not a particle of truth. The section devoted to “Wisdom” is disappointingly small. These are the only criticisms we feel disposed to make. For the rest, *Wisdom of the Ages* is an ideal bedside book. The paper is of first-rate quality and beautifully bound. A *de luxe* edition is available in white vellum, boxed, at 12s. 6d. It would make a splendid gift book.

D.

SPIRITUAL KNOWLEDGE: ITS REALITY AND ITS SHADOW. By Eleanor C. Merry. (Anthroposophical Publishing Co.) 3s. 6d.

For the reader just beginning to study the occult and still free from the bonds and dogmatism of the séance room, this is an invaluable book. Every spiritualist should read the chapter on “Mediumship,” a sane, critical and essential authoritative commentary based upon real occult knowledge. The reader is made aware that besides a deep-rooted occult knowledge, the author is unusually well informed of the scientific researches being made in psychic centres both in England and abroad. They only strengthen her main thesis which for us admits of no argument; the seeker after spiritual knowledge must begin with himself. There is no other way if delusion and even disaster are to be avoided. An absolutely indispensable book to all those whose ideas on spiritualism are open to amendment.

D.

THE MODERN MYSTIC'S BOOKSHELF

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Astrological Supplement

APOLOGIA—III

by W. J. Tucker

AT an early stage I began to speculate upon the part which stellar phenomena could play in determining the physical attributes of man. I studied the work of contemporaries, but found nothing which could be of the slightest value. They had supposed that the Ascendant played the all-important part; but then discovered that people born with the selfsame Ascendant varied alarmingly in height, build, and general physique. From whence they evolved complicated rules to introduce planetary effects—with the result that nothing tangible at all remained, and the student of the particular textbook was left to work out his own salvation.

Forced to abandon these theories as useless, I began to ponder over the fact that Nature has a uniform method of expressing herself in units of triadic form (a theory which "Pythagorean" has so ably expounded and demonstrated in his series of articles written for *Science and Astrology*). Actually, this theory gave me the clue to the solution, which is: that the physical attributes of man are the result of a synthesised unity of forces of triadic form—the synthesis of three forces, viz. the Sun-sign, the Moon-sign, and the Rising sign.

Adopting this as my working theory, I first sought for "pure" types; i.e. persons born at sun-rise at the time of new moon for each of the twelve months of the year. (For example, H.I.M. Alexandra Feodorovna, the last Tsaritsa, was a "pure" Geminian.)

Once in possession of this data—and assuming that the theory itself was well-founded—I had the necessary information as to the physical effects by way of height, build, hair-colour, complexion, and colour-reactions produced by each individual sign of the zodiac.

Analysing this data, I found that Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius invariably produce tall people.

That Cancer, Virgo, Scorpio, and Capricorn invariably produce persons of medium height.

That Taurus and Pisces have a bias towards shortness of stature.

I then made the assumption—since proved to be justified—that sign influence (and by this is meant *constellation* influence in all cases) is independent of the nature of the planet involved. That is to say, Aries, for example, produces its effect with equal weight irrespective of whether the Sun or Moon is the interfering body, or whether it is the ascending sign.

In compounding the influences I considered that if, for example, Aries and Gemini (both producing tall persons) are combined with Pisces (which has a shortening effect), then an individual of just above medium height would be the product.

This is because two "tall" impulses are balanced against a "short" impulse. A combination of Aries, Leo, and Sagittarius (all providing "tall" impulses) invariably produce a tall person; and a combination of two "tall" impulses with a "medium" impulse, also tends to produce a tall person.

I then turned my attention to the human frame.

Aries, Gemini, Libra, Sagittarius and Capricorn I found invariably productive of slim or slender types. Taurus, Cancer, Leo, Scorpio and Pisces, on the other hand, were identifiable

with thickset or stout types. Virgo and Aquarius produced figures with "curves."

The combinations of Sun-sign, Moon-sign and Rising-sign act in precisely the same manner as explained above when considering stature.

The same with hair-colour: three signs (Gemini, Leo and Aquarius) produce blonde types; one sign (Aries) produce auburn types; and the remaining eight signs brunette types.

The combinations of the signs follow the principles already described. Two blonde impulses to one brunette impulse, for example, will produce a fair-haired person with an admixture of darker hairs. And so on.

As to complexion, four signs (Aries, Gemini, Cancer, and Pisces) produce pale complexions; three signs (Taurus, Libra, and Aquarius) provide clear complexions; three (Virgo, Scorpio, and Capricorn) give dark complexions; and two (Leo and Sagittarius) give the bloom of colour to the visage.

COLOUR REACTIONS. My next step was to experiment with the colour reactions of individuals, and it soon became apparent to me that the light distribution of the visible spectrum concurred admirably with the signs of the zodiac coming out in the following order: Aries, red; Taurus, pink; Gemini, yellow; Cancer, silver or white; Leo, orange; Virgo, green; Libra, greenish blue; Scorpio, crimson or brown; Sagittarius, royal blue; Capricorn, black, grey, or brown; Aquarius, indigo or dark blue; Pisces, mauve, violet, or purple.

Once the foregoing principle had been determined, research work was needed in order to prove their truth and to demonstrate their practical applicability. The fruits of that research work resulted in the compilation of special tables setting forth the physical effects resulting from the synthesis of the signs. The complete tables have been published in my book, *Your Stars of Destiny*, and students who are using them have verified their authenticity.

While preparing those tables I found—as a result of practical experiment—that the influence of each sign did not cover the whole of the 30° of mathematical longitude assigned to it, but that the limits were demarcated by the star-groups or constellations backing each sign. This led me to the discovery of the spheres of influence of the signs, which I determined to be as follows: Aries ♈ 0° to 29°; Taurus ♉ 0° to 8 23°; Gemini ♊ 8 24° to 11 28°; Cancer ♋ 11 29° to 20 28°; Leo ♌ 20 29° to 29 29°; Virgo ♍ 0° to 11 24°; Libra ♎ 11 25° to 11 4°; Scorpio ♏ 11 5° to 11 29°; Sagittarius ♐ 0° to 11 28°; Capricorn ♑ 11 29° to 11 28°; Aquarius ♒ 11 29° to 20 26°; and Pisces ♓ 20 27° to 29 30°.

Before passing from this subject of the sphere of influence of each of the signs, it would be as well to call the attention of astrological writers for the Press to the importance of the principle, since they are in the habit of basing their work upon Sun-sign influence. Therefore they should note that the sphere of influence limits the dates which they should assign to each of the birth-periods. Instead of Taurus extending from April 20th to May 20th, for example, it actually only covers the period April 21st to May 15th, whereas Gemini extends from May 16th to June 20th.

Synthesis of Astrological History

A Survey of the Antiquity and Evolution of Astrology

BY most of our modern astrologers, Claudius Ptolemy is thought of merely as an astrologer. That is, he is thought of solely in terms of his *Tetrabiblos*. But Ptolemy was far more than this; his chief claims to fame residing in his work as mathematician, astronomer, and geographer.

In the *Almagest*, for example, Ptolemy shows how to form a table of chords. He divides the circumference of a circle into 360 equal parts (degrees), and also divides the diameter into 120 parts. The degrees he proceeds to divide into sixty equal parts (minutes); and these fractional parts he again subdivides into sixty equal parts (seconds).

Though this was his application, these sexagesimal subdivisions were not his discovery, however. They originated in Babylonia and were also used by Hipparchus. Incidentally it was Hipparchus who had the first idea of chords and who first wrote a treatise on them. But Ptolemy completed the task by showing how the calculation of chords is based on a few simple geometrical theorems.

Ptolemy's work, in the main, was based on that of Hipparchus; and on this account it is not easy to evaluate the relative contributions of the two men. For where Hipparchus was the discoverer, Ptolemy was the co-ordinator and carried the work to completion. Where Hipparchus merely left collected data, Ptolemy used that data and furnished us with a definite theory.

Ptolemy also simplified the study of spherical trigonometry.

Ptolemy's *Syntaxis* contains his main contributions to astronomy and introduces us to the Ptolemaic System which obtained acceptance right up to the time of Copernicus.

Apart from the three works already named, Ptolemy wrote other books on mathematics, optics, and musical harmony. Again, his *Geographia*, and his work as cartographer, alone entitle him to fame; for although Hipparchus had pointed out the fundamental requisites of latitude and longitude, he had done none of the practical work. It was left to Ptolemy to carry this out.

But it is the *Tetrabiblos* which interests astrologers. Not only is it the earliest existing textbook of astrology, but, to the worshippers of tradition, it is their astrological bible.

Ptolemy opens the First Book by supplying a scientific structure for astrology. He explains the actions of the sun, moon, planets and fixed stars on the ambient, and shows how it is possible—given an accurate knowledge of the astronomical data—to make predictions concerning the proper qualities of the seasons, etc., leading to the conclusion that there is no impediment to the formation of similar prognostications concerning the destiny and disposition of every human being.

"For by the constitution of the ambient," says Ptolemy, "even at the time of any individual's primary conformation, the general quality of that individual's temperament may be perceived; and the corporeal shape and mental capacity with which the person will be endowed at birth may be pronounced, as well as the favourable and unfavourable events indicated by the state of the ambient, and liable to attend the individual at certain future periods; since, for instance, an event dependent on one

disposition of the ambient will be advantageous to a particular temperament, and that resulting from another unfavourable and injurious. From these circumstances, and others of similar import, the possibility of prescience is certainly possible."

Throughout the work Ptolemy is strictly scientific and rational; and the modern astrological student who proposes to read the *Tetrabiblos* will extract the greatest value from its pages if he studies the work textually and ignores the false interpretations which later mystical astrologers have promulgated.

Ptolemy gives *reasons* why certain planets are benefic and others malefic. For instance, Jupiter and Venus are benefic, or causers of good, because they have nutritive and prolific qualities, viz. heat and moisture, by which all matter coalesces and is nourished. But, "Saturn and Mars are malefic, or causers of evil: the first from his excess of cold, the other from his excess of dryness"—since "coldness and dryness are noxious and destructive and by them all matter is decayed and dissipated."

Throughout the *Tetrabiblos* Ptolemy has stressed the absolute importance of the fixed stars—a factor which modern astrologers have almost totally ignored. Indeed, he has devoted whole chapters to the description of their individual influences. And the zodiac which he uses is the zodiac of fixed stars.

Ptolemy was the originator of the modern astrological zodiacal series which divides the ecliptic into 360° beginning from the vernal equinox. But this zodiacal circle he co-ordinates to the fixed stars which, he says, produce perceptible effects upon the ambient.

He explains the influences of the four angles and divides the twelve signs into two tropical, two equinoctial, four fixed, and four bicorporeal, signs—obviously the basis of the modern teaching of Cardinal, Fixed, and Mutable signs.

He explains that Taurus, Leo, Scorpio and Aquarius are *fixed* signs because, "during the Sun's presence in them, the cold, heat, moisture or dryness, of the season, which commenced on his arrival in the preceding tropical or equinoctial sign, is then more firmly established; not, however, that the temperament of the season has in itself actually increased in vigour, but, having continued for some time in operation, it then renders all things more strongly affected by its influence."

He explains the *mutable* (bicorporeal) signs, not in terms modern astrologers, but "as following the fixed signs and being thus placed between those and the tropical signs, they participate in the constitutional properties of both, from their first to their last degrees."

Having set up an argument for the division of the signs into masculine and feminine, Ptolemy deals with the mutual aspects and relationships of the signs (not the planets) and cites the *opposition*, the *trine*, the *quadrant*, and the *sextile*. He says the trine and sextile are harmonious "because they are constituted between signs of the same kind; being formed between either all feminine or all masculine signs." The opposition and quartile are discordant "because they are configurations made between signs not of the same kind, but of different natures and sexes."

Ptolemy then sets forth the principles of the "Houses of the Planets" which form the basis of the present-day acceptance of "sign-rulerships." In this connection modern astrologers would do well to study carefully the scientific basis of Ptolemy's selection of "sign-rulerships" and the reasons which dictated his choice. Such a study would call a halt to the present tendency to adopt fanciful sign-rulerships.

Let us here remark—in order to correct certain misleading statements which have appeared from time to time—that nowhere in his works can be found any statements of principles which could lead one to suppose that Ptolemy had any idea of "horoscope houses" or their effects.

Ptolemy describes the *triplicities* and explains them thus :

"The familiarity existing by triplicity arises in the following mode :

"The triplicity preserves accordance with an equilateral triangle, and the whole zodiacal orbit is defined by three circles, viz. that of the equinox, and those of the two tropics ; the twelve signs are, therefore, distributed among four equilateral triangles.

"The first triangle, or triplicity, is formed by three masculine signs, Aries, Leo and Sagittarius, having the Sun, Jupiter and Mars as lords by house.

"The second triplicity, formed by Taurus, Virgo and Capricorn, is allotted to the dominion of the Moon and Venus, since it consists of feminine signs.

"The third triplicity is composed of Gemini, Libra, and Aquarius, masculine signs. It holds connection with Saturn and Mercury by containing their houses.

"The fourth triplicity, formed by Cancer, Scorpio and Pisces, is left to the remaining planet Mars, who has right in it by means of his house, Scorpio. The signs which compose this triplicity are feminine."

Next, the "exaltations" are dealt with, and explained scientifically and rationally—not mystically, as later corruptions make them.

Then comes a treatise on the "terms." But it is quite clear from the text that even in Ptolemy's day there was considerable argument and rival teachings as between the Chaldeans and the Egyptians.

After dealing with the blending of planetary influence with sign influence, he closes the First Book with an explanation of the relative strengths between planetary aspects when applying or separating.

His Second Book deals with Mundane Astrology and the territorial division among the zodiacal signs of the known earth, as well as the effects of the Sun on the climate and collective physical attributes and community-psychologies which factors, he points out, vary in accordance with latitude. For example, he says : "The natives of those countries which lie under the more remote northern parallels (that is to say, under the Arctic circle and beyond it) have their zenith far distant from the zodiac and the Sun's heat. Their constitutions, therefore, abound in cold, and are also highly imbued with moisture, which is in itself a most nutritive quality, and, in these latitudes, is not exhausted by heat ; hence they are fair in complexion, with straight hair, of large bodies and full stature. They are cold in disposition, and wild in manners, owing to the constant cold. The state of the surrounding atmosphere and of animals and plants, corresponds with that of men ; who (as natives of these countries) are designated by the general name of Scythians."

Ptolemy deduces planetary influences from practical observation. For example, he says : "The inhabitants of the Cyclad Isles, and of the shores of Asia Minor and of Cyprus, are more particularly under the influence of Taurus and Venus, and are therefore voluptuous, fond of elegance, and over-studious in their attention to the body. The people of Hellas, Achaia, and Crete, have a stronger familiarity with Virgo and Mercury, and are therefore learned and scientific, preferring the cultivation of the mind to the care of the body. The people of Macedonia, Thrace, and Illyria are chiefly influenced by Capricorn and Saturn ; whence they are greedy of wealth, inferior in civilisation, and have no ordinances of civil polity."

From such physical correspondences to individual planets, Ptolemy connects the races to sign rulerships—which is a vastly different matter, for example, from the occult method employed for assessing sign-rulerships. Under the latter method London, for example, is given the sign-rulership of Gemini because, it is claimed, Gemini was the sign which was rising as the *first pile of London Bridge* was being driven in !

Next, Ptolemy explains the "familiarity of the earth with the fixed stars." But he lapses strangely from his scientific mood when he considers the question of metropolitan cities—especially wherein he says : "in cases where the date of the foundation of a metropolis cannot be ascertained, the mid-heaven in the nativity of the reigning king, or other actual chief magistrate, is to be substituted, and considered as that part of the zodiac with which it chiefly sympathises.*

Eclipses, their timing and their period, are next considered in the work, as well as the species, class or kind, liable to be affected by them, and the quality and nature of the effect.

In all these matters Ptolemy is strictly scientific.

The Third and Fourth Books deal with genethliacal astrology. But in his treatise on this subject Ptolemy is not nearly so effective (studied from a strictly scientific viewpoint) as in the branches we have already noticed. Moreover, in this section of the work it appears fairly obvious that the translators have introduced phrases and words which Ptolemy could not have used. For example, the term : "succeedent house." In no part of the work does Ptolemy introduce a system of house-division. He speaks of the quadrants, and of planets being matutine or vespertine, or oriental or occidental (when he wishes to indicate position), but never refers to planets being in such-and-such houses. Whenever he speaks of "houses of the planets" he makes it plain that he means the signs of which they are the rulers. Hence the intrusion into the text of words of this kind should be held suspect.

"The Centiloquy, or Hundred Aphorisms of Claudius Ptolemy" as a work of Ptolemy is similarly suspect. It is positively unbelievable that Ptolemy ever wrote them. Not only are these aphorisms totally out of keeping with the scientific tenor of his work, but we also discover inconsistencies. It would be truly astonishing if Ptolemy indeed wrote : "If Virgo or Pisces be on the ascendant, the native will create his own dignity ; but Aries or Libra is on the ascendant, he will cause his own death."

The essential falsity of such an aphorism is clearly obvious.

* Can this by any chance be an interpolation made for their own purposes by the translators of the Middle Ages ?

The Horoscope of Mrs. Annie Besant

TO my mind the most important composite configuration in Mrs. Besant's horoscope—that on which her whole character hinged—was the grand cross at her birth formed between the triple conjunction of Sun-Venus-Mercury in Taurus, the Moon-Jupiter conjunction in Cancer, and the position of Uranus in Aries. This grand square of course brought into constant play the three very important departments of life represented by the 1st, 7th and 10th houses.

Let us analyse the constituent parts of this all-important configuration.

First we have the Moon-Jupiter conjunction, from which Annie Besant derived that great sympathy for her fellowmen which was so pronounced a feature of her life. That this conjunction also held jurisdiction over her 10th house affairs also accounts for the fact that her career was mainly devoted to serving the cause of humanity out of sheer compassion for the lot of the lower dog.

It was the Moon-Jupiter conjunction also which attracted her to the Rev. Frank Besant whom she married. For it is noteworthy that Moon-conjunction-Jupiter does cause women born under it to be attracted to men of a jupiter or religious type. And we notice in this instance that the conjunction also squares Uranus which is occupying her 7th (marriage)house.

In our study of the horoscopes of Dr. Steiner and Madame Blavatsky we mentioned that an inharmonious aspect of Uranus to the Sun is always a conspicuous feature of the horoscopes of leaders of the occult ; and of course this aspect is present in Mrs. Besant's case ; even more powerfully exemplified by the Mercury-Uranus opposition. Incidentally, this ♀ ♂ ♀ configuration was responsible for the Krishnamurti chapter of her life, as we hope to show in due course. Very often this same opposition tends to persuade the native that he or she is a chosen prophet or representative of God on earth. Mrs. Besant, however, did not claim this for herself, but she did claim that Krishnamurti was the new Messiah—to a much greater extent than the latter wished.

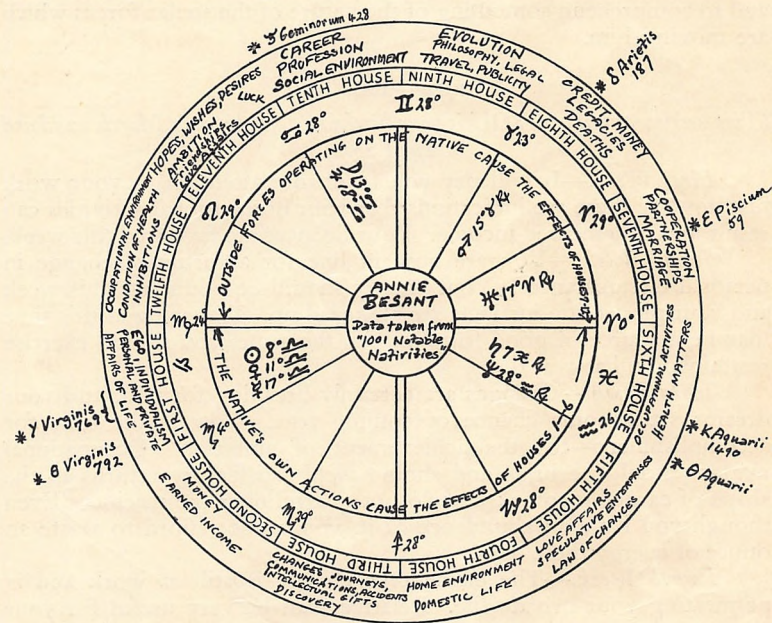
Uranus-opposition-Venus was undoubtedly the prime mover responsible for Mrs. Besant's marked ideas of independence and ideals of personal freedom. It was also the factor responsible for the separation from her husband, which event was probably caused by the transit of Mars over θ-*Virginis* 792 which took place in December 1872. Such a transit by Mars invariably brings out the strange unreasonableness of the Uranian, despite the native's normal rationality and kindliness (exemplified in Mrs. Besant's case by ♀ ♂ ♀).

The stress and strain on the native of such a powerful composite configuration as this grand square of conjunctions must have been great indeed. It would (and did) result in the evolution of a powerful and extraordinary character ; but Mrs. Besant's life must necessarily have been a history of inner conflicts and difficulties.

Mrs. Besant's affinity with India and Indian affairs was undoubtedly due to the ♀ ♂ ♀ configuration which took place

in Cancer—the opposite sign to Capricorn which is the ruling sign of India.

Capricorn, the sign covering the 4th house of her Solar Chart, is of course the factor governing the environmental affairs of her life ; and planets transiting that sign would of necessity become intimately involved in the operation of the grand square which has throughout been the subject of our discussion. Undoubtedly it was from this great configuration that she derived her superb gifts of oratory and organising abilities which carried her ultimately to a unique position.



Let us now try to trace out the main events of Mrs. Besant's life and correlate them to her Solar Chart.

Her marriage took place in 1867 with Neptune in the 7th house approaching ε-*Piscium* 59 and with Uranus in quadrature approaching ♊-*Geminorum* 428. The factor responsible for the subsequent separation we have already pointed out ; but the configuration under which Mrs. Besant married was a very unpromising one—as may be seen—and in addition a number of the natal configurations likewise mark her out as a person who should never marry, for the reason that special character qualities militate forcibly against the role that has to be played in marriage.

The entry of Saturn into Capricorn in 1871-2 was undoubtedly the stimulus which started her on the road to free thought and broke up her domestic life, for of course Saturn from that position became intimately involved with the grand cross by opposing ♊-*Geminorum* 428 and squaring γ-*Virginis* 769, θ-*Virginis* 792 and ε-*Piscium* 59.

(continued in page 54)

Stellar Guide for May

FOREWORD

THESE forecasts are offered as a useful guide which the reader may adapt to his own particular case. Forecasts for the press have necessarily to be written in general terms, for it will be appreciated that horoscopes of individuals born *on the same date but in different years* differ utterly in respect to the disposition and aspectual relationships of the planets. Hence the stress and strain of prevailing stellar forces will have varying effects on individuals considered separately, and this fact has to be remembered. Only a forecast which has been based upon an examination of the individual's own horoscope will fit him in all its terms.

These facts notwithstanding, this monthly guide does provide a reliable and valuable guide to the general tendencies of the prevailing stellar forces. The feature has been uniquely planned to enable the individual reader to understand his position under the cosmic plan, and to comprehend something of the nature of the stellar forces which are moving him.

ARIES—THE RAM

(This section applies to YOU if your birthdate falls between March 22nd and April 20th)

First Week.—It will pay you to devote attention to your work just now, as there are indications that your occupational activities can result in supplemented income. Your finances are favoured this week.

Second Week.—You are now in line for a fortunate change in personal circumstances. Your energy should be boundless this week and your pioneering instincts are all keyed up. Travelling at this time may be a source of good fortune. All the same, you should exercise restraint in what you do.

Third Week.—Changes are certainly breaking for you, and your dreams stand some chance of coming true. Now is the time for accomplishment—for the achievement of ambition. Occupational matters should be brisk and should yield satisfactory returns in the shape of earned income; but do not quarrel over the receipts. Even though you have an abundance of it, you cannot afford to waste an ounce of energy these days.

Fourth Week.—The element of change is still at work and is permeating your private life. Relatives can be very useful for your purposes these days. News concerning work should cheer you up, and the same satisfactory financial influence continues. Keep love out of business, however, for there is a danger this week that your Aries impulsivity in romantic matters will be to the fore. But this is a time for work. The lighter distractions of life can come later.

TAURUS—THE BULL

(This section applies to YOU if your birthdate falls between April 21st and May 15th)

First Week.—Romantic considerations will probably occupy your mind this week. Your more personal and private interests seem to be engaging your attention. Spring is in the air and . . . "In the spring a young man's fancy . . ." Well, this influence is idealistic enough, so you'll probably enjoy yourself.

Second Week.—Employers are favouring your cause just now. There are even indications that your salary may go up, or that a bonus may be paid you. Paper money is not magnetisable; so don't expect the mere fact of the influence to entice some out of the pocket of the boss into your own. But it is a tip that you will probably find the paymaster in a more tractable frame of mind should you approach him nicely.

Third Week.—Fortunate changes are in progress. Can this mean a holiday for you? The travel indicators are busy, and so is romance. Looks like a honeymoon period for some of you. But don't let quarrels harden the atmosphere (married readers please note!). On the whole this should be quite a joyful week, though it is far more suitable for holiday purposes than for the purposes of the workaday world.

Fourth Week.—Once again earned income appears to be favourably stressed. But there is also a signal that the holiday-time has ended. And so back to work if you wish to take full advantage of the financial indicators. Romance may still tempt you to spend your time in frolic; but give some thought to your career as well.

GEMINI—THE TWINS

(This section applies to YOU if your birthdate falls between May 16th and June 20th)

First Week.—Environmental influences are stimulating and may lead to great progress both in the home and at work. People holding positions of influence and authority may be willing to help you.

Second Week.—The co-operative angle is the one to play this week. People will be willing to help you achieve your ambition, and others will respect your wishes. Your dream boat can come home now if you play your cards skilfully.

Third Week.—This should be a sterling week for occupational advancement and bringing home the money. But you should not adopt too aggressive a policy; things will come of their own accord. Devote your attention to work, but refrain from quarrelling with colleagues.

Fourth Week.—Friends contribute to your success and happiness, now. Possibly you may do some entertaining; and though the indications are that this would be expensive for you, yet the environmental factor is under exceptionally favourable influences, so the chances are you will thoroughly enjoy yourself.

CANCER—THE CRAB

(This section applies to YOU if your birthdate falls between June 21st and July 22nd)

First Week.—Happy changes are in progress, and romance is calling you. Friends loom in the picture at the present time and may contribute largely to your happiness. Should be an ideal period for holiday-making.

Second Week.—You have your choice this week: romance or your career. You should be able to make excellent progress in either field. But do not have a split objective. Make up your mind which of the two it is to be. The single-track mind will be the most successful now.

Third Week.—Love and matrimony, hopes, wishes, ambition, and co-operation—all are under a powerful stimulus this week. Happy changes are on the way, and the trump card is romance. Some of you are going to have the time of your life during this period.

Fourth Week.—Forget the lighter side of life for a brief while and concentrate your attention upon the work in hand. Certain opportunities can present themselves which you cannot afford to pass by. There will be much less profit in romantic episodes as the end of the month approaches.

LEO—THE LION

(This section applies to YOU if your birthdate falls between July 23rd and August 23rd)

First Week.—The accent is on your career just now. Apply your energies resolutely in the line of progress and your earned income can rise *pro rata*. The current influences can provide you with opportunities for an extremely rapid advance of your professional interests.

Second Week.—The note of romance is sounding, and an extremely fortunate change may take place in your life as a result. However, the onus is on you to take the initiative. What you say will go. You can bring your lover to a sense of reality this week.

Third Week.—Competition in your profession is strong, and it will pay you to devote your attention to work just now. Everything is developing in your favour, but to reap the benefit you must concentrate upon your material interests. Loss will follow neglect.

Fourth Week.—Romance is still echoing loudly, and there should be pleasant developments in this field of life's activities. But the main influence this week is bound up in your career and your earned

income. You should be able to make sterling progress in your profession, and publicity will aid your cause.

There may be an aggravating undercurrent at work which may offend your susceptibilities. But forget your pride for once; it will pay you.

VIRGO—THE VIRGIN

(This section applies to YOU if your birthdate falls between August 24th and September 18th)

First Week.—You can look forward to pleasant changes in the private affairs of life as they move forward to adjustment with new conditions. The travel signifiers are also prominent just now.

Second Week.—Home should be a happy place this week, for money is being attracted to that centre. Certain of you may supplement your income just now by the cultivation of home or part-time hobbies. Your credit-stock is rising rapidly.

Third Week.—The love affairs of single readers will progress smoothly this week. But you all look like having a very happy time, with scarcely a cloud in sight. Be careful not to incur the risk of accident, however; and exercise restraint when writing letters.

Fourth Week.—Changes are operating and are likely to affect your career in a very favourable manner, possibly leading to an improved rate of remuneration. Romance is a high-spot, too; but you can lose money over this. So which do you prefer?

LIBRA—THE SCALES

(This section applies to YOU if your birthdate falls between September 19th and October 28th)

First Week.—Your job should be a source of profit to you this week. Your skill and endeavours are being watched and can call forth the approval of the people with money. Alternatively, people with influence may be of the greatest assistance to you in furthering your cause.

Second Week.—Married readers may receive some very good news through their marriage-partners. Pursue co-operative endeavours, for these stand a very good chance of success this week. Write all really important letters during the next few days. You have the chance to make progress in all fields of life's endeavours during the period in which this influence lasts.

Third Week.—Another week for progress and successful accomplishment. Make the most of it, and don't quarrel over the financial proceeds.

Fourth Week.—The favourable influences affecting your work and profession still continue in force and enable you to reap financial benefit. But in the devotion to duty and business, don't neglect your opposite number, or trouble may spring from that source. Use your Libran urges to adjust the balance.

SCORPIO—THE SCORPION

(This section applies to YOU if your birthdate falls between October 29th and November 22nd)

First Week.—Friends and co-operators forward your cause this week and you should have a very pleasant and profitable time. This situation seems to fall in with your dearest wishes, and for this period at least you should be the centre of attraction.

Second Week.—Work can be very profitable for you this week, so you should keep busy on the occupational front. All your energies should be centred upon this department of life, for you can lay strong foundations for a lucrative career while this influence lasts—if you go the right way about it.

Third Week.—Co-operation is all that could be desired, and you can receive some valuable publicity which should be of much advantage to you. Very good news will be the lot of some—especially those who may be contemplating marriage. People are ready to help you and to give you every support; but be careful that you do not alienate their interest by employing a bombastic or overbearing attitude. A boastful disposition, or the development of a superiority complex, will get you nowhere this week.

Fourth Week.—Work and money still go hand in hand like a mutual admiration society. People continue friendly and well-disposed towards you; and actually you can extract a great deal of value from the co-operative factor if only you know how. Romance is beckoning;

but there is a chance that you will offend this week through too intensive a devotion to work.

SAGITTARIUS—THE ARCHER

(This section applies to YOU if your birthdate falls between November 23rd and December 21st)

First Week.—Occupational activities should advance your career this week. Or, alternatively, your professional interests will spring into renewed activity. Looks like being a busy time for you.

Second Week.—Speculative ventures have a unique chance of success during this period. Heart interests will be a high-light for many, and the week may provide the occasion for a pleasant interlude. But watch that the ground is not laid for future complications!

Third Week.—Work should boom for you this week, and you should have every opportunity for professional advancement. The actual way in which this influence will work out will naturally depend upon the environmental circumstances of each individual. For some it can mean promotion, for others professional success, for others again, social advantages. And so on.

Fourth Week.—This week rounds off nicely a good and successful month. Romance is still wearing a smile on her face. You will pass an entertaining week even if it does cost you more than you expected.

CAPRICORN—THE GOAT

(This section applies to YOU if your birthdate falls between December 22nd and January 19th)

First Week.—A fine week for the purposes of travel and publicity. Pleasant days for those who are courting. And a successful week for the speculatively-minded.

Second Week.—The home and the occupational environment are excellent bases from which to operate this week, for one helps the other. You should be brimful of energy these days. And you will need that energy, too, for it looks as though you may have quite a busy time.

Third Week.—This is your lucky week and should leave you in a state of happiness. Life is flowing like wine, and everything seems to be much as you want it to be. The romantic element is very pronounced, too. But, for some of you this may be the fly in the ointment. But why worry? The course of true love never did run smooth.

Fourth Week.—Pleasant news should be your lot this week. And if you are looking for publicity you will probably get it. Romance has not yet abandoned the stage; but someone at home appears to be objecting just now. Alternatively it may merely mean that you will still smart from the lovers' quarrel referred to last week. This is probably a difference which remains to be adjusted.

AQUARIUS—THE WATERBEARER

(This section applies to YOU if your birth-date falls between January 20th and February 16th)

First Week.—Matters connected with the home can be profitable to you this week. Financial benefit of some kind seems probable, even if this be only an extension of credit.

Second Week.—Changes and good news may be your lot this week. Friends can be of great benefit to you. Put your plans into execution under the stimulus of this influence, and you should achieve a considerable measure of success.

Third Week.—Your occupational environment is under amazingly good influences this week and should be of great advantage to you professionally.

You will experience a certain amount of opposition to your career, and competitors will be remarkably active. Still, opportunity can knock at your door this week and can pave the way to prosperity. It can be a very fortunate week for you if your hearing is keen.

Fourth Week.—This should be a very pleasant week, but not specially remarkable. Things are going well; but the excitement has died down temporarily.

PISCES—THE FISHES

(This section applies to YOU if your birthdate falls between February 17th and March 20th)

First Week.—A very fine week for married readers—especially if they decide to utilise it in a vacation with the opposite number.

(continued in page 56)

Then in 1874 when Saturn entered Aquarius and opposed Uranus in Leo, with δ -Arietis 187 the centre of another grand cross, she began to work in close association with Charles Bradlaugh, writing her "Ajax" propaganda-pamphlets and lecturing in freethought and politics like a pronounced revolutionary.

But the wind veered in 1885 when Uranus entered Libra, her own birth-sign. And then, in 1888, when Uranus transited θ -Virginis 792 (note the all-important grand cross!) the break with Bradlaugh was complete and she became attached to the Theosophical Society. Uranus!!!

Now note the attachment to Madame Blavatsky, whose devoted pupil she now became. It will be seen that both women have the same birth-star, γ -Virginis, marked out by the Moon in Blavatsky's case and by the Sun at Besant's birth.

Neptune was now in Gemini (9th house) and Blavatsky travelled to India (initial interest in Hindu matters presumably started with the transit of Saturn over ζ -Geminorum 428 in 1887) and subsequently founded the Central Hindu College at Benares.

With Neptune and Jupiter transiting ζ -Geminorum 428 (with Uranus in Capricorn in opposition) Mrs. Besant was elected president of the Theosophical Society in 1907.

Now, with Uranus transiting Capricorn her interest centred in Indian Home Rule, and she founded the Indian Home Rule League whose president she became in 1916 when Saturn transited ζ -Geminorum 428, with Jupiter simultaneously transiting ε -Piscium 59.

In 1917 she was elected president of the Indian National Congress with Jupiter transiting δ -Arietis 187; but this was an unstable influence and she soon broke away from the Nationalist extremists, caused by the η δ π squaring δ -Arietis 187—which incidentally caused her internment by Lord Pentland.

We have already mentioned her interest in Krishnamurti which began in 1910 with Neptune and Uranus in opposition, intimately affecting the basic grand square.

It was in 1926 and 1927 that Mrs. Besant travelled everywhere in England and America with Krishnamurti. The significators then were: Saturn in Scorpio (travel); Jupiter transiting θ -Aquarii and k -Aquarii 1490 (mystical occupational activities). These activities afterwards involved her in a lawsuit with Krishnamurti's father—when Uranus was in Aries and Squaring Saturn in Capricorn (note the grand cross in operation once more).

Finally we may note that Mrs. Besant published her *Autobiography* in 1893 when Saturn transited γ - and θ -Virginis with Jupiter simultaneously entering Gemini (9th house—publications); and her book, *The Religious Problem in India*, was published in 1902, written under the stimulus of Neptune opposing Uranus from Gemini, and Jupiter conjoining Saturn in Capricorn and opposing ζ -Geminorum 428 (again the grand cross!).

Ascension

The Three Witnesses

by Eleanor C. Merry

PHINEAS

How can I fashion human speech to tell
If things so wonderful—engraved so deep
Upon Eternity! . . . O lightning flash
That rent a million years and made the world
A pale and hollow husk for all our days—
Yet left its living image in our eyes
So starkly clear!

Now He has gone from us!
O Clouds! O Clouds! Have pity on the world!

HAGGAI

Never before was kingly majesty
So radiant with the tenderness of Love,
And never Love so bright with fiery Will!
He towered to the sky, and piled the Clouds
To battlements of Light; while from His Heart—
His Heart of Love—a wreath of Roses streamed
To garland all the æther, hanging there
When He had gone like glowing crimson Stars. . .

ADAS

He held His arms out blessing all the world,
And from His fingers heavenly balm dropt down;
Then came the Cherubim, in Cloud on Cloud
Their great Robes curved to make a Throne for Him,—
They hid Him on His Throne and covered Him
In Cloud on Cloud and Wing on Wing and Light
On Light—serene. . . .

As though in death they lay upon the ground
His chosen ones—inert and still and stricken;
The Clouds rolled down their misty trailing Robes
Encircled them and hid them from my sight.

O Voice of the Beloved! Comfort us!

Readers' Letters

From the Lady Helena Gleichen

To the Editor of "The Modern Mystic"

SIR,
About five years ago I was searching for a house and my search took me to a fine old house in South Wales. I looked over it but settled not to take it for three reasons: 1. Too near the railway; 2. Too near a high road; 3. The front hall was divided into cubicles of oak panelling. This made it extremely inconvenient. Some two years later I met the owner and told her that I had been to see her house with the intention of renting it. She asked why I had not done so, saying politely that she would have liked to have had us as neighbours. I told her the three reasons. When I came to the last, she asked when I had been there, and I told her two years before, she looked at me very hard and said: "I don't understand you, you say two years ago? I took those cubicles away sixteen years ago and lined the upstairs passage with the panelling."

Another example: I went to luncheon at Lord Hereford's house, Hampton Court. During luncheon I asked him when he had altered his front drive as the last time I had been to the house some years before, I had entered between some stone pillars much further up the main road (the entrance is now at right angles to the main road and you drive straight through the archway to the front door). When I came before I remembered driving up to the house at a long slant from the main road and arriving with the house on my right.

My host laughed and said: "It is indeed a long time since you were here, the entrance was altered in Charles II's time, but if you like we can go and look at the stone pillars after luncheon, the remnants of them are there still." We did go after luncheon and the old entrance was exactly where I had thought I remembered driving in. Some of the stones were still there but no sign of any road or path, only fields and a modern fence off the main road.

The same kind of thing happened to me at Shaw Manor near Newbury, where I was also having luncheon. I asked my hostess why I had come to another entrance last time I had been there. I seemed to remember having approached the house from the back. She answered: "I don't know much about the history of Shaw, but we will ask the butler, he knows everything about it." He at once answered that the present back door had been the front in the time of the Charles's and in the time of the battle of Newbury. "But," I said, "I remember coming down an arcade of pillars." "Yes," he said, "that is quite right, there were pillars there, but they were built into the passage wall leading to the kitchen and another wall erected on the other side, thus making the passage."

Yours sincerely,
HELENA GLEICHEN.

From PROF. ALEXANDER MARKOV, Ph.D., D.Litt.

Stockholm.

DEAR SIR,

Please accept my congratulations on the first number of your excellent paper THE MODERN MYSTIC. It is beautifully produced and contains some most interesting material.

I am staying in London for a few days now before going on to America, where I shall be giving a two years' course of lectures at various universities, and I hope to be able to interest some of my friends out there in your very valuable work. There is rather more study of these subjects in America than Europe, and your paper should sell well out there.

Wishing you all success.

I am, sir, yours faithfully,
ALEXANDER MARKOV.

London, N.4.

SIR,

I have read with great interest the first two numbers of THE MODERN MYSTIC, but so far all the mystics considered seem to be non-Christian. May we hope for studies of the great Christian mystics, such as Dean Inge has given us in his books on Christian mysticism—articles from him, from Evelyn Underhill, and similar writers (if such there are), would be of the greatest interest. For when all is said it is not really likely that England will become Buddhist or Hindu, and the mystical element of Christianity is as high and as great (to say no more) as any, and quite obscured at the present time. Eckhart, Tauler, Boehme, Swedenborg and the great Catholic saints are surely worthy of study, and then the great poets have all a most strange mystical meaning—even those not usually considered mystics. The old Greek idea of divine inspiration was not very wide of the mark. Coventry Patmore is another name that comes to mind.

Mr. W. J. Turner's articles are always of great interest, and so are Mr. Gerhardt's. But frankly the view of eternity expressed by the latter I find quite terrifying—for surely our awful moments are likewise prolonged to eternity as well as those lovely ones he names? Proust's "vases" can yield terror, remorse, and despair, as well as love and happiness. But perhaps I haven't understood him right.

I think articles on the *implications* of certain beliefs are necessary, for no one can deny that if you believe in reincarnation, your conduct (I speak of mankind generally) will be different than if you believe in heaven or hell, and so on. Every great religion is really a philosophy of life and produces a corresponding civilisation. To-day we see for the first time an attempt to found a civilisation without any supernatural beliefs—it will fail, but the mental and moral damage will be enormous before it does. The mechanistic and analytic views of science have been responsible, and it is splendid to see the attacks on the pretensions of science by René Pontoise. But as the mechanistic theory fades from the more educated minds so we find it taking root among the less educated as it filters down through the schools.

I should like to see a page of letters from readers, criticising points raised in the articles.

Yours faithfully,
ROSALIE KENT WRIGHT.

Dorchester.

DEAR SIR,

I must sincerely congratulate you on the issue MODERN MYSTIC. For many years I have been a student of the right-hand path in occultism, and I feel exhilarated that someone should bring out such a review, not for my sake, as I know where to find spiritual food; but to awaken those who are as yet unconscious of their inner selves and possibilities.

I hope that you will keep a stern look-out for any tendencies towards Black Magic, few suspect its power. May I point out that the artist who designed the front cover incorporated the "black" triangle, apparently to work in the Egyptian panels.

I think the print and lay-out is the most artistic I have ever seen in a modern journal.

I was surprised to notice that you did not give more space to Blavatsky in this your first issue. I always consider her the leaven of modern times, and one to whom the consciousness of occultism in these days is due.

I am delighted that one magazine, at least, should turn from the sickly, negative forces of spiritualism. Many find it saps self-reliance and self-evolution.

The Church has failed us, it has no pretence to esoteric teaching, no vitality, no acceleration.

Can you give us an article on the reason that we have no inspira-

leaders to-day? We know that past causes have put us where we are, so I suppose that we must wait until our present desires have brought us leaders.

I was a little surprised that the practice of the Rosicrucian teachings brought "power to attract all goodness and wealth of the universe" if this means financial wealth. Most of these teachings promise wealth above money and often entail poverty.

Yours sincerely,

J. P. UPTON.

Ashtead.

DEAR SIR,

May I congratulate you on THE MODERN MYSTIC? I enjoy every word of it, and to me it fills a genuine need.

I am making a practical expression of my belief by subscribing for a year.

With every good wish for success.

Yours sincerely,

NIGEL S. WIGSTON.

Leicester.

DEAR SIR,

Please send me THE MODERN MYSTIC for twelve months, beginning with your next issue. I enclose cheque for 25s.

I am delighted with it. There has long been a need for a journal of this kind, and I wish THE MODERN MYSTIC every success.

Yours faithfully,

(MRS.) M. MACLEAN.

Dearborn, Michigan, U.S.A.

GENTLEMEN,

I have been interested in the subject of Mysticism for the past sixty years and am delighted at your very timely effort to help along those who like myself are just hungry for such help. I really cannot afford to subscribe, but then I cannot afford to be without it.

I most heartily wish you good success.

Yours truly,

W. G. KRUE.

Hove 3, Sussex.

DEAR SIR,

May I congratulate you on your first number of THE MODERN MYSTIC, which I have read with great interest?

Yours faithfully,

ARNOLD C. TAYLOR, D.Litt.(Oxon).

Dollar, Scotland.

GENTLEMEN,

I am delighted with THE MODERN MYSTIC, and note you have a few January and February numbers left. Would you kindly reserve one of each for me.

Faithfully yours,

(MRS.) W. A. F. COLE.

STELLAR GUIDE FOR MAY (continued from page 53)

The period is very suitable for publicity campaigns or for advertising, the co-operative factor of life being stimulated in your favour by the prevailing celestial forces.

Second Week.—If you are in business, this is when you will derive the benefit of your publicity or advertising campaign of last week. This is the time in which you force progress in your career and increase your earnings. You can succeed now, if you use determination.

Third Week.—Changes are in the air, but will be quite in accordance with your personal wishes. Friends may be particularly helpful to you just now, and you may receive some very good news from them. A letter or a communication will please you. It is not a good week for travel purposes, however.

Fourth Week.—Not a particularly good business week, but excellent for the purposes of entertainment. The home is the centre for development this week, and you will not be wasting your time in developing the social side of life.

The B.B.C.'s Music Programme

Readers of the MODERN MYSTIC will be grateful to the B.B.C. for another opportunity of hearing Arturo Toscanini. The great artist will conduct six symphony concerts with the B.B.C. Symphony Orchestra (leader, Paul Beard) during May and June. No details of the programmes are yet available. Principal broadcasts during April-May are:

- April 17th. *Blue Beard's Castle*, by Bela Bartok, relayed from Budapest. (Reg. 8 p.m.)
- " 18th. "Music for Worship" (1) Schubert, Mass in "C" (Nat. 2.25 p.m.)
- " 19th. *Otello* (Verdi) from Covent Garden (Opening night of the season). (Reg. 8 p.m.)
- May 3rd. Special Recital Series. *Settings of Goethe* (1). (Nat. 6.40 p.m.)
- " 9th. Coronation Studio Concert (Orchestral). Conducted by Sir Adrian Boult. (Reg. 6.30 p.m.)
- " 13th. A further Coronation Concert. Conducted by Sir Adrian Boult. (Nat. 8 p.m.)

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